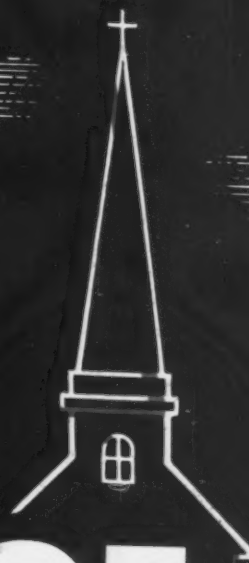


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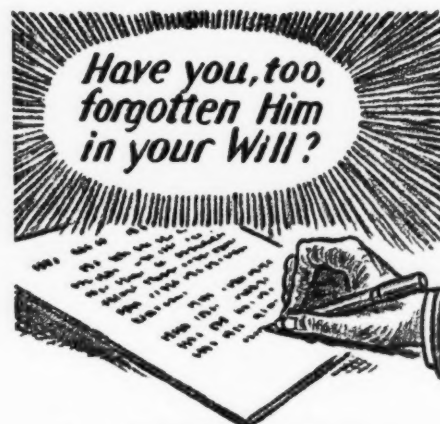
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JUNE, 1958



VOLUME 19 • NUMBER 6

Walter M. Montañó, Editor

contents JUNE 1958

EDITORIALS

The President's "Idea" Man	5
Twilight of the Gods	6
The Mythical Majority	7
Freedom and Persecution	8
Our Hand and Our Prayers	9

ARTICLES

No Federal Scholarships, Thank You! Dr. V. R. Edman	10
SHADOW OVER THE CAPITOL	
The Big Giveaway	Shafford Lasley 13
BEHIND THE PURPLE CURTAIN	
Canon Law vs. American Law	W. M. Montañó 18
STARS OF THE PULPIT	
Back Doors to Rome	Dr. Harry J. Hager 21
LIVES THAT SPEAK	
The Discovery	Mrs. C. M. Jeremiah 24
Political Dishonesty	Henry Ward Beecher 29

FEATURES

Letters to the Editor	2
Eyes of the World	16
You Be the Judge	27
Open Forum	30
Double Talk	32

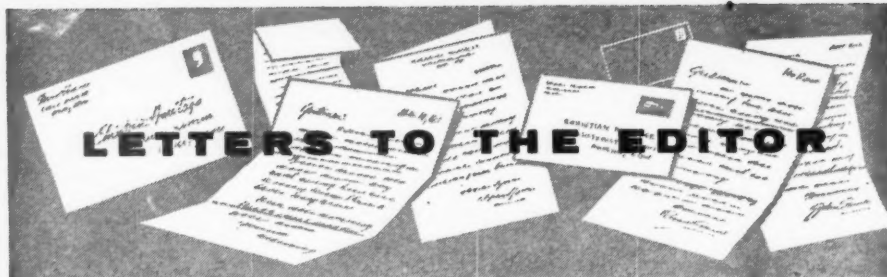


An Old, Blind Beggar

"During my last visit to a small town of Western Crete," writes a good Christian brother in Greece, "I came across one of the saddest sights I have ever seen. It was an old blind man suffering from elephantiasis, who was going around asking for alms. I gave him some small assistance and promised that I would try to get him into some charitable institution. Unfortunately, all my efforts have proved vain, due to his blindness and the disease from which he suffers. If this poor man had 5 or 10 dollars a month regular income, he could at least secure his daily bread for which he now has to go around begging.

"But his story doesn't end here. He has two little nephews, Constantine and Emanuel, who have been blind from birth. They are in desperate need of food and also used clothing, as they are dressed in rags, just like their uncle. It breaks one's heart to see such conditions in this age of so-called progress and civilization. I trust that you will try to help this poor, unfortunate family in any way you can."

Old, blind, sick, ragged, hungry—how shall we convince such a man that God loves him? The Scriptures bring their own conviction as they are preached to the destitute of this world, but God wants us to go further and show our love in a practical way. We should like to support this man regularly at \$10 a month, as well as provide immediate relief of food and clothing now. Ask the Lord what your share should be, and "Whatsoever he saith unto you, do it" (John 2:5). Gifts may be sent through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. C. P. O., Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)



CONGRATULATIONS

The number of congratulatory letters received by Christ's Mission on the occasion of our seventy-fifth anniversary, and of those expressing commendations for the new name and format of the magazine, CHRISTIAN HERITAGE, is so overwhelming it would be impossible to publish them all. The following are excerpts of a few:

Congratulations on CHRISTIAN HERITAGE! It is wonderful!

Dr. & Mrs. J.J.S., Calif.

CHRISTIAN HERITAGE, a name that simply cannot be improved upon.

W.H.G., N.J.

As a subscriber over the last few years, I feel that I must write and congratulate you and your editorial assistants for the wonderfully interesting issue that the March number actually is. I think, too, that the change in title was an excellent and thoroughly logical step.

S.J.McG., Va.

... The March issue of CHRISTIAN HERITAGE has arrived. I was thrilled as I glanced through it, especially at the account of what was being done for the ex-priests.

Mrs. E.A.McI., Wash.

I think the name is wonderful... I congratulate you on keeping the contents of the magazine on a high level, without rancor or vituperation. You are doing a great work.

Gerald Giving, Editor,
Augsburg Publishing
House, Minn.

I want to congratulate you on your Diamond Jubilee and commend you on the forward step your magazine has taken.

As a traveler in Roman Catholic countries in Europe, I have experienced firsthand the wrath of Rome against the truth of the Gospel of Jesus Christ. Since those experiences I have more fully than ever appreciated your work in winning deluded souls to Christ and in preserving our Christian Heritage.

Norman B. Rohrer
Editorial-Advertising Coordinator
King's Business magazine, Calif.

WISE DECISION

I believe your decision to change the cover name but *not* the contents to be a wise one for CHRISTIAN HERITAGE. Many times I have witnessed a reluctance on the part of some people even to pick up the CONVERTED CATHOLIC. Of course, once they do and read its message, usually a friend is born. The Holy Spirit must surely be leading you in this important decision to change.

W.E.G., S. C.

EASIER TO LEAVE AROUND

I approve of your change of name. It will be a lot easier to leave your splendid magazine around.

A.C., Calif.

ENDING CONFUSION

There was a little pang in my heart on learning that the CONVERTED CATHOLIC would be no more. However, it may be wiser, and you did choose a very

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good name. My reason for saying it may be wiser is that people have often misconstrued the meaning of the old title, and asked in panic, "Are you a Catholic?"

They seem to have assumed CONVERTED CATHOLIC to mean to have been converted to Catholicism, instead of the other way around.

My best wishes and prayer for continued blessings upon your work, the ministry of the magazine, CHRISTIAN HERITAGE, and the Home at Sea Cliff. May converts among the Roman clergy increase rapidly and subscribers for the "must magazine" grow by the day.

Miss C.L.D., Ore.

DISAPPOINTED

May I say that personally I am disappointed at the new name that you have given to your magazine. I feel that the title CONVERTED CATHOLIC is far more striking and representative, but, of course, it is not a matter for me to decide. I am just speaking out loud, believing that you would welcome my reaction.

Rev. P.M.C., O.

COVERS CUBA'S PROBLEMS

We have read your magazine, the CONVERTED CATHOLIC, with deep interest and appreciation, for it covers problems that we find here.

F.R.G., Cuba

ANOTHER CONVERT

As a boy, I spent some time in a Catholic convent, but have long ago decided that the religion of my upbringing is not for me.

M.E.T., Canada

ANNIVERSARY WISHES

Since this year is the seventy-fifth anniversary of Christ's Mission and the CONVERTED CATHOLIC magazine, I join with all your subscribers and friends in wishing for a continuing expansion of your Christ-centered work. May God bless you as you seek to keep not only the U.S.A. but Canada and other countries free from the domination of the Roman system.

W.F.H., Canada

COMMENDATION

Just a word of encouragement and of commendation for the tremendous good being accomplished by your God-ordained organization. May your anniversary year be fraught with the blessings of God. May many be warned of the pitfalls which lie in the path of those who feel that Roman Catholicism is only another religion. God bless you as you help those priests whose hearts have been stirred and who long for the liberty wherewith Christ has made us free.

Rev. W.J.K., Conn.

PRAISES WORK

You are doing a great work in exposing the Roman Church. Most of the people fail to realize how it is trying to control America. Keep up the good work. I am praying for you.

R.J.S., N. Y.

FAITHFUL WITNESS

Would you please send sample copies of the magazine, CHRISTIAN HERITAGE, to three friends to whom I wish to introduce it. One of them is a minister who should be informed. I would also like to know whether you have tracts suitable for a non-Christian Protestant relative who is contemplating marriage with a Roman Catholic and another friend who, once a Protestant, has now joined the Roman Church and is contemplating marriage to a Roman Catholic girl soon.

G.P., Canada

THIRTY YEARS IN DARKNESS

We look forward every month to receiving our copy of your magazine, the CONVERTED CATHOLIC. We were particularly impressed by the story of John Ingram in the February issue. My wife was a Roman Catholic for thirty years so she knows what it is to come out of darkness into the light of salvation through Jesus Christ.

H.S., Canada

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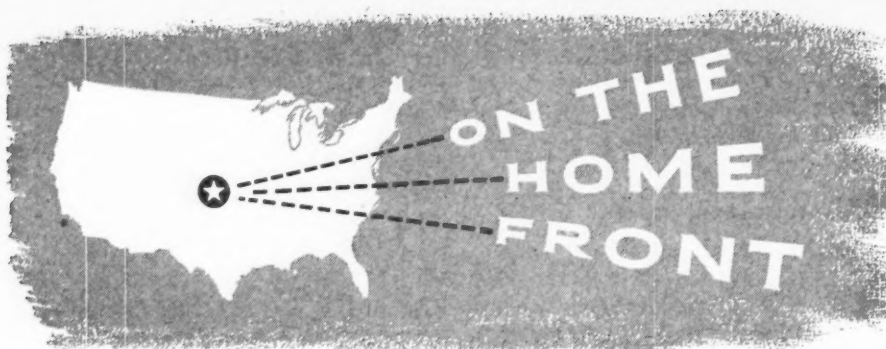
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Rogelio Garrido, one of the converted priests now receiving financial assistance from Christ's Mission, is doing real missionary work as a pastor and evangelist among the people of his native Spain. The following two letters relate to his activities. They speak for themselves.

Dear Brother in Christ:

. . . The work is going on under Brother Garrido's care, not only the material one of building a house of prayer, but mostly the spiritual one. His home is crowded three times a week, and best of all, we have a verbal permit from the authorities to use the large building in construction, where we are sure that a great work will be done.

In the meantime, Brother Garrido has been able to bring to the Lord two more ecclesiastical people during the month. One is a lay brother of the Escuelas Pias, who had already been wearing ecclesiastical robes for four years but was employed in secular jobs at the Convent (i.e., monastery). He left the Convent in ----- two weeks ago, after having three long talks with Brother Garrido. That young man was at a religious service in ----- last Sunday where I translated for an American brother, and he told me with tears that he had accepted the Lord as his personal Saviour.

The other ecclesiastic is a more notable priest, who said Mass for several years in ----- . He has had many conversations with Brother Garrido in recent months. Yesterday we received a letter from him saying he was fully resolved to give up the Roman Catholic Church and was going to meet our brother as a layman in a few days. Brother Garrido has gone now to ----- to look for a job for him. . . .

Thanks for your kind interest in God's work in our country. . .

Samuel Vila

Dear Brother in the faith of our Lord:

. . . I know you are acquainted with some details in my life, owing to the servant of God, the Rev. Samuel Vila. It is my privilege to work in the Lord's vineyard very close to him . . . promoting the Kingdom of Christ in souls.

Let me say to you that I am very thankful for the help that you are providing for our support. I cannot express in words my hearty gratitude for that, but I know that God will repay you abundantly for what you are doing for one of His minor servants. Thanks to that help my wife and I are able to devote all our strength to missionary work in this populous district of -----, where we are surrounded by souls who are anxious to know the true way of salvation.

You will be interested to know that last Sunday we had the joy of seeing three people give public testimony of accepting the Saviour at the end of my message. I am sure you will also be pleased to know that I am in correspondence with five Roman Catholic priests, three of whom were classmates at the Seminary. All of them are very close to accepting the full gospel of salvation by grace. I hope that the power of God will work in them as it did formerly in my soul. . .

Rogelio Garrido

EDITORIAL

Walter M. Montaña



The President's "Idea" Man

IN 1952, the American people, sickened after twenty years of graft and deceit, elected to the Presidency a man who appeared to be above reproach, humble, and sincere in his dependence upon God for the strength to carry out the demands of his office. By that time, Americans were beginning to realize that they were well along the road to state socialism and were being preconditioned for eventual dictatorship. President Eisenhower's victory, then, was a demonstration of the will of the people to clean house and to throw off the yoke of bureaucratic control.

What the U. S. voters did not know was that they were merely substituting one bureaucracy for another, that plans had already been formulated for taking over the executive branch of the Government, and that the fresh glow of paint on the executive mansion was just a good coat of whitewash. Political patronage had accomplished a *coup d'état* as far as American freedom was concerned. Scarcely were the inaugural ceremonies over than this country's future was committed to the hands of the Roman hierarchy.

This sounds fantastic—and it is. This could never happen in Protestant America—but it has.

Since the inauguration of General Eisenhower as President and Mr. Nixon as Vice President, the world has witnessed—whether or not it cares—the astounding subversion of the American way of life as traditions have been shattered, history distorted, and statesmanship reduced to a glorified messenger service between Washington and the Vatican.

Communism is the world's worst menace, and Roman Catholicism is allegedly Communism's worst enemy. Therefore the U. S. has found it expedient to join hands with the latter in league against the former, willingly ignorant of the fact that the Roman menace is far older and more subtle than the Russian, and as threatening.

Is anyone directly responsible for this link with Rome? The clue may well be found in the person of Bernard M. Shanley, a "Mr. Catholic Action" personified, who was installed in the President's service a few days after his inauguration and has since been in the closest association with him. It is he of whom Vice President Nixon said: "Bern Shanley stands in much closer relationship to President Eisenhower than as his mere counsel. The President has Bern in for meetings of the

Cabinet, the Security Council, and for conferences with leaders of Congress." (*The Sign*, October, 1953)

Mr. Shanley, whose confessor has a direct line from the Pope to the White House and back again, is no stranger to readers of *CHRISTIAN HERITAGE*, but the fact of his influence on President Eisenhower and his control on the affairs of our nation bears repeating.

BEHIND THE THRONE

It was our suspicion that when this highly favored lay leader in the Roman Catholic Church left his official position as Appointments Secretary at the White House it was for the purpose of extending his influence in the political life of the nation. Our suspicions have been arrestingly confirmed.

Recently the American people were flooded with propaganda and material sent from Mr. Shanley's political campaign headquarters as he sought—unsuccessfully, it proved—the Republican nomination for United States Senator from the State of New Jersey. His defeat in this case, however, does not mean his retirement from the political scene. We are confident that the Roman Catholic hierarchy will yet find in him an important tool in its campaign to "make America Catholic."

The following quotations are from a brochure circulated by the "Shanley for Senator Committee" and give some insight into his activities as "chief counsel" to the President. Note them well:

"Be Sure! Vote for New Jersey's Bernard M. Shanley for Republican U. S. Senator.

"**Expert in Drafting Legislation**—as a special counsel to President, he wrote and reviewed administration legislation, assisted in putting Presidential programs in operation. He has complete familiarity with the workings and responsibilities of the U. S. Senate.

"**Works Closely with U. S. Senators**—as liaison for the administration, he worked with congressional leaders on many legislative problems. Above [pictured], Shanley and U. S. Senators take part in signing by President Eisenhower of newly-passed legislative bill.

"**Knows Missile and Defense Problems**—spent much time in Pentagon and with military leaders and planners as Presidential aide and advisor.

Here, he confers with Robert Cutler, Presidential Chief Liaison with National Security Council.

"Presents Ideas to President—respected for ability by the President through four years as aide and counsel.

"Confers with Vice President Nixon—who presides over Senate on Administration legislative programs.

"Advances International Relations with diplomats of other Nations. Above [pictured], Ambassador of Bolivia stands behind his wife, next to Ambassador of Japan, as Edgar Bergen and 'Charlie McCarthy' entertain group.

"Takes Part in Top-level Decisions at conference of administration leaders. Unusual ability to work effectively on national and international problems at the top level has meant concrete achievement in the past, greater accomplishment in the future.

"Tireless Worker and Campaigner for the Republican Party in New Jersey.

"Named Mr. Republican in 1955 by Young Republicans of New Jersey.

"Former Counsel to the N. J. Republican State Committee and Finance Committee.

"Assisted in 1953 N. J. Gubernatorial Campaign.

"Supported 1954 Campaign of U. S. Senator Case.

"Campaigned for Senator Forbes for Governor with fifty-four speeches and campaign appearances.

"Aided when asked in Congressional Campaigns.

"And Across the Nation helped manage 1952 Presidential Campaign as a member of President Eisenhower's Advisory Committee.

"Gave fifty-three speeches in New Jersey in behalf of President Eisenhower for re-election.

"Made speeches across the nation advancing interests of the Republican Party."

Mr. Shanley's diligence as a campaigner and party worker was well rewarded. He received an appointment that placed him in a position to shape and influence the future of the nation in a way that few citizens could anticipate.

Truly, lobbying reached a new high with Bernard M. Shanley in his relationship to Mr. Eisenhower. The American public would do well to follow closely the future career of the man who has been so effective in presenting "ideas" to the President.

Twilight of the Gods

THE RECENTLY PUBLICIZED news that our State Department has selected *The Song of Bernadette* to represent American culture in Latin America comes as a shocking blow to the prestige of our traditionally Protestant country. Under the auspices of the President's Special International Program for Cultural Presentations, the theatre group from Catholic University will perform *The*

Song throughout Latin America during the summer of 1958.

Latin America and the world at large know that it is our Protestant heritage that has made America great, and it is not without tremendous loss of face that President Eisenhower sells our birthright so cheaply.

It is not enough that our President is prompt to flood any Roman Catholic celebration with congratulatory messages. It is not enough that our statesmen bow before the Pope. It is not enough that our American politicians, Protestant and Catholic alike, are sitting in the lap of the Roman Delilah. It is not enough that our Government has stooped to paying idolatrous homage to graven images such as that of the reputed St. Christopher, to the extent that even the *Vanguard* was launched only after making proper obeisance to that fetish. It is not enough that scores of prominent public figures, including the Vice President and the Chief Justice, attend the Red Mass each year and march in Roman Catholic processions. Now we must suffer this new indignity.

The Song of Bernadette does not in any way represent America's traditions or background, convey any concept of America's accomplishments, or bear any relationship to the American way of life. Instead, it denies our heritage by purveying the idolatrous practices of the Roman Catholic Church born out of fanaticism and the illusory dream of a foreign peasant girl. The informed Latin American knows that this in no way represents American culture; it rather perverts and cheapens such culture.

What then is the purpose behind this ridiculous nonsense?

Are we ashamed of our national traditions? Is our American legacy of no consequence? Are we apologetic because our history is compressed into such a short period of time—because our present is so closely related to our past that the earth has scarcely had time to settle over the graves of our forefathers, and because those who tamed the wilderness are with us to join hands with those who reach for the stars?

Is there nothing culturally distinctive about Americanism? Or has our Government lost its backbone? Must we present to the world the spectacle of the President and State Department of our nation playing to the Roman Catholic box office?

MISREPRESENTATION

Intelligent Latin Americans, including Roman Catholics, are repelled by the obvious overtones of this type of gesture and have an inherent distaste for political gymnastics on the part of high government officials. Latin Americans want to see something that made this country great. They want to see the reflections of Puritan ancestry, of Yankee tradition, of Hoosier homeliness, of Southern hospitality, of Western warmth, of the Protestant tenacity that brought forth from wilderness and desert, mountains and plains, in spite, sometimes, of crude and selfish men, this great

nation, the United States of America. They know something of our history, and they have a right to expect us to acknowledge and proudly uphold our social, material, and spiritual traditions.

Certainly they are not interested in our presenting to them Bernadette Soubirous, peasant girl of France and victim of hallucinations which the Roman Catholic Church has exploited to tremendous financial advantage.

That we have not had time for the refining influences of slowly turning centuries to give us the patina that bespeaks the cultural inheritance of some older nations is nothing to our discredit.

What Latin America and the world at large crave from America is not gold and silver, not technical and material gain, but rather the ideals, the incentives, the moral stamina and fortitude that brought progress out of hardship, civilization out of an untamed wilderness. They want the source of the greatness of this nation. That source was Protestantism, which gave to America the open Bible and the freedom to read it and to know Christ, the Living Word of God.

Let our Department of State then rather uphold and defend the true ambassadors of Protestant America, our evangelical missionaries, who are persecuted for their faith by the tyrannical Roman hierarchy in Latin America. Let our President doff his cap and bells and resolve to honor America's birthright instead of offering it apologetically at far below cost to a fawning, crafty hierarchy. And let all red-blooded Americans rise up and let their voice be heard in the land in protest against such misrepresentation and in defense of their heritage so dearly purchased.

The Mythical Majority

THE CASUAL OBSERVER of the nations of Latin America tends to classify them as a single Roman Catholic mass and to dismiss as typical of the Latin temperament the frequent revolutionary outbursts which occur in those lands. However, it requires only slightly closer scrutiny to perceive that the Roman Catholic bloc is simply a myth perpetuated by the Roman Church to discourage the advance of the emancipating gospel of Christ, and that these political upheavals portray Latin America's struggle to free herself from the feudal chains bound around her by her Spanish forebears under the aegis of Rome four centuries ago.

The illusion of Roman Catholic solidarity was effectively shattered by a Maryknoll priest, the Rev. H. J. Nevins, in his candid appraisal featured in *The Sign* (September, 1956):

"Out of a total population of over 157 million, more than 136 million people of Latin America claim to be Catholic, but even by the most generous estimates only about ten per cent can be called practicing Catholics. The sad fact is that Catholicism in Latin America is nothing more than a tradition for the vast majority of people there. . . .

A Chilean priest . . . discovered that three and one-half per cent of the men and nine and one-half per cent of the women attended Sunday Mass. Only little more than ten per cent made their Easter duty . . . half the people die without the last sacrament, half are married outside the Church, and only a third make their First Communion."

"In Chile there are only three sacraments," he quoted one priest as saying, "Baptism, Confirmation and processions."

Fr. Nevins claims that the Roman Church is "strong" in Mexico, Costa Rica, Colombia, and Argentina; that the Church is "dying" in Bolivia, Ecuador, Paraguay, Brazil, Panama, Dominican Republic, Honduras, and Haiti; and that it is "standing still" in Guatemala, Nicaragua, Salvador, Cuba, Chile, Venezuela, Peru, and Uruguay. He states further:

"The conclusions given can be validated. The picture is not a bright one except for a few isolated spots. At the best the Church is just about holding on. Facts do not warrant calling Latin America a Catholic continent. . . .

"For the most part the rich, the majority of whom are practicing Catholics, are more interested in perpetuating the status quo of their superior positions than in advancing the Church. 'Our best church-goers are the leading oppressors of the poor,' a Peruvian priest told me."

Now that the world is shrinking so rapidly and communications between different peoples cannot be held in check so easily, education and enlightenment have come in some small measure even to those once-proud natives who were stripped of their heritage and kept in subjugation and ignorance by their conquerors. Today they are turning against the religion of their former masters.

Among the intellectuals, a cynical recognition of the Roman hierarchy and its part in the affairs of nations has produced two distinct groups: those who pay lip-service to the Roman Church and thus insure the maintenance of their positions, and those whose intellectual integrity requires them to renounce the Church of Rome in their search for truth. "The apathy or hostility of the intelligentsia hinders religion," says Nevins.

It is small wonder, then, that as these nations seek to free themselves from this centuries-old exploitation, a wave of anti-clerical sentiment has swept over their lands. Whatever their station, men and women are looking for the opportunity to satisfy the hunger of their souls and are beginning to realize that the Roman Church has no interest in their personal needs but merely seeks to perpetuate its power over them.

CHALLENGE TO CHRISTIANS

Except for those cases where the populace has been whipped into an anti-Protestant frenzy by a desperately antagonistic hierarchy, the Christian witness of Protestants is meeting with a respectful hearing.

In our many years of experience in Latin America we have observed Protestants who were

respected and esteemed, not only in spite of, but because of, their religious convictions.

We have seen the elite of Peruvian society gathered at a reception honoring John R. Mott, the great-hearted Christian who went to Peru expressly to witness to the saving power of the gospel. The President of Peru and leaders of the country came with hunger in their souls to hear what this American had to give. He gave them Christ.

We have been with British statesmen who practiced their faith just as they had in their homeland and who were loved by their Latin American neighbors. The British Ambassador to Peru gained countless friends and made a tremendous contribution to Latin American understanding of Protestant thinking and to international good will by standing publicly for his Protestant faith.

That great scholar and diplomat, President Hernando Siles of Bolivia, hungered for something that the Roman Catholic Church could never give, and in the testimony and life of a Protestant found the avenue to real happiness through Jesus Christ.

These are but a few examples of a growing roster which should challenge evangelical Christians to present the highest and best example of unselfish Christian witness to Latin America. May we as Protestants never be guilty of actions or attitudes that would disillusion our Latin American neighbors or cause them to turn their back on the transforming power of Christ.

Freedom and Persecution—

THE TEXT, "For they think that they shall be heard for their much speaking" (Matt. 6:7), might well apply to the Roman Catholic press, which with monotonous regularity reiterates again and again its denial of Roman Catholic persecution of Protestants in Colombia and elsewhere throughout the world. Despite voluminous documentary evidence portraying the shameful Inquisition as it continues today in Colombia and Spain particularly, the Roman spokesmen blatantly deny its existence.

If there is no persecution, why has the Roman Church not denounced the secular press, which has no stake in the case, for the reports it publishes? Are our newspapers, such as the *New York Times*, and news magazines, such as *Time*, so much interested in deceiving the people that they must fabricate news of atrocities committed against Protestants? No intelligent person would entertain the assumption.

Certain Roman Catholic "observers," having toured Colombia and made a pretext of examining the evidences of Catholic culpability, now offer for general consumption a potpourri of abnegations. Yet, though their pens flow freely, the voice of the hierarchy is strangely silent.

The Vatican cleverly hides behind a subterfuge designed to protect itself in such awkward

situations: officially, persecution is a fact only when the pope so declares. Regardless of the number of lives lost or the ugliness of the massacres or the wasted blood of Protestant believers, according to the Vatican's explanation no persecution exists unless the pope acknowledges the fact.

This is exemplified by the statement of Father Ospina of the Javariana University of Colombia: "There can be no persecution unless the Church orders persecution," although he frankly admitted knowledge of religious violence, churches burned and lives lost because of the Protestant witness of those involved. (*United Evangelical Action*, November 19, 1957)

The closest thing to an acknowledgment of the fact was the publication of an official release by the Catholic News Service (September, 1957) which conceded that "in various places, ways and occasions Protestants in Colombia have suffered violence inflicted by Colombian Catholics."

But though the pope himself has been fully informed of the fact that in various parts of the world which the Roman Church controls, Protestants are persecuted, he has not raised his voice to condemn these persecutions.

PROTESTANTS IN A CATHOLIC LAND

As for Spain General Franco, in 1947, told a group of American journalists:

"In Spain confessions other than the Catholic Church enjoy every liberty, and are safeguarded by the article in the Spaniard's Charter which deals with liberty of conscience." (*The Reformed and Presbyterian World*, December, 1957)

Franco then referred to Article 6 of the Spaniard's Charter, July 17, 1945, which reads: "The profession and practice of the Catholic religion, which is the religion of the State, has official protection. No one shall be molested for his beliefs, *nor in the private practice of his religion. Open-air ceremonies or demonstrations other than those of the Catholic religion, shall not be tolerated.*"

This in itself is an outright denial of religious freedom for all those outside the Roman Church. The fact that only the Roman Catholic Church is permitted the public practice of its religion and is granted official protection and that all other religions must be practiced privately is essentially a denial of religious liberty.

Thus, in Spain as in Colombia, claims by officials that there is religious liberty are belied by the facts. For instance, it is practically impossible for a Protestant in Spain to be married in a civil ceremony which is allowed by law to non-Catholics.

"Recently the duty of deciding whether Protestants can marry has been turned over from the district judge to the local Roman Catholic bishop. This leaves the couple at the bishop's mercy—or wrath, as it might be.

"The candidate for civil marriage is asked to prove that he has not been baptised in the

Catholic church. This is a rough one for most, because almost every Protestant in Spain is converted from Romanism." (*Christian Life*, February, 1958)

How many intelligent Roman Catholics are able to read between the lines of the propaganda defending the infamous slaughter of evangelicals? We are convinced that there are multitudes of Roman Catholics who know beyond any shadow of doubt that persecution exists and are utterly ashamed of the bloody acts of their church.

We have been on the scene where these persecutions are taking place and have spent long hours in listening to the victims. What is more, we have been the victim of arrest and imprisonment on trumped-up charges for the convenience of the Roman Church. We know that the Roman Catholic Church is engaging in persecution and will stand in any tribunal and declare this to be a fact.

CATHOLICS IN A PROTESTANT LAND

The March 8, 1958, issue of *America*, a weekly Jesuit publication, carried an article reiterating the Roman Catholic line, and the March 29 issue contained the following two letters from thoughtful Roman Catholic readers which the editor declined to comment upon:

"Editor: An article like Father Culhane's has been long overdue by a Catholic magazine of your stature. It has become almost an habitual argument among certain groups of Catholics that in certain Catholic countries, such as Colombia, fierce persecutions do exist.

"What has been needed is an attitude that admits only facts and not 'believable' half-truths; and your article is one step in that direction.

"One question ought to have arisen in your readers' minds after the article, however. It concerns the Government's directive that Protestant worship and missionary work must be conducted in private . . .

"The author seems to approve of this step when he says: 'By these clauses, which limit non-Catholic religious activity by forbidding open propaganda in the streets and in the media of mass communication, Colombia chose to protect the faith professed by the quasi-totality of her people.'

"My comment is this. Can we consistently defend 'freedom of religion' in Protestant countries to give the people the opportunity of meeting the faith, and then defend restrictive clauses in countries that are Catholic? (Lt.) William F. Glueck"

"Editor: Would the restriction imposed on Protestants in Colombia, that Eugene K. Culhane says on page 656 of your March 8 issue is 'normal in a Catholic land,' be accepted gracefully by Rome in a predominantly Protestant or Jewish land? Walter Laules"

Yes, the church which tramples on the rights of others wherever it has control is loud and voluble in its demands for equality and liberty in those lands where Roman Catholics are in the minority. And it has developed and grown powerful here in the United States because it exercised the rights which it would deny all others.

Monsignor Martinelli, Apostolic Delegate, addressed the citizens of St. Paul in 1898 as follows:

"An observing mind cannot refrain from noticing that the marvelous progress of the (Roman) Catholic church in the United States is due not only to the principles and doctrines of the church, but also to the freedom which it enjoys in this country of liberty. . . . Why be surprised at so much greatness when it happens in a country in which free rein is given to the energy of the human spirit, and where it can develop in a productive way?" (*God in Freedom*, Luigi Luzzatti, p. 18)

It is that same old story of the Roman Church praising freedom when it is convenient for herself, but cursing it and denying it to others when she is in power.

Our Hand and Our Prayers —

"Dr. Montano, I want to assure you that not one [referral] card was sent by our organization to the Roman Catholic Church during the New York crusade. Our only desire is to glorify Christ in the tremendous task entrusted to us." With these words, spoken with evident sincerity, Evangelist Billy Graham reassured the editor of this magazine regarding his attitude toward the Roman Church.

Dr. Graham had been the principal speaker at two occasions to which we had been invited. The first was the annual writing awards banquet given by Forest Lawn; the second was a special breakfast for the leading ministers of the Los Angeles area just prior to the San Francisco crusade. Both messages were heartfelt, timely, provocative, but the second was truly inspirational and evoked a direct response:

"Billy, as you well know, I have written several editorials in criticism of some of the methods you have used in your campaigns. But this morning your message was filled with the Spirit. If your preaching in San Francisco is carried on with the same spirit and conviction, with my hand I also give you my heart and my prayers."

It was then that Dr. Graham reassured us about his attitude. In return we would like to share with our many readers the conviction that he was completely sincere and to invite them to join us in saying, as he continues with his campaigns, "God bless you, Billy."

No Federal Scholarships,

THE ADVOCATES for Federal aid to education are vocal and well organized. We are familiar with their arguments for immediate aid to the colleges and universities, lest we be overwhelmed by the rising tide of enrollments, or die because of rising costs that may prove to be beyond our means.

We appreciate the perplexity and peril in which institutions of higher learning find themselves, but we do not think we should become panicky. The colleges have been in difficulties in days past, in the Depression, for example; but we tightened our belts and toughened our spirit to overcome that ordeal.

We here at Wheaton, along with some others, perhaps a minority, do not favor panaceas such as Federal scholarships and grants-in-aid. Our persuasion is based upon principles fundamental in the American way of education.

I. Not a Federal Responsibility

We do not believe that basically education is a responsibility of the Federal Government. We do not hold that Article 1, Section 8, Paragraph 1 of the Constitution which grants to the Congress "the power to lay and collect taxes . . . and provide for the common defense and general welfare of the United States" includes education. That responsibility was left very wisely to the individual states and the local districts thereof.

The thought of the founding fathers regarding education was well stated in the Northwest Or-

dinance of 1787, made the very same year the Constitution was framed.

That basic statement of national policy declared that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." To that laudable end the Ordinance made provision for the reservation of land designed to support public education, both elementary and higher.

II. A Family Responsibility

We hold that the primary responsibility for the education of the children rests with the individual family. The family is the God-ordained unit of human society. In the last analysis, the strength of any government is based upon the strength of the family.

It should be the desire of the parents that their children have every available educational opportunity. Such desire may require great sacrifice and hardship on the part of their parents, but their investment will be infinitely worthwhile.

It should be the motivation of the children to secure an education. If they lack the inner urge to prepare themselves thoroughly for life, no amount of outward advantages and encouragement can help them.

Few factors can be more constructive in building unity and co-operation than the mutual desire of all the family to help in the education of the children. Many of our finest young people

come from godly homes of modest circumstances, in which fathers and mothers love their children, pray for them, sacrifice for them and encourage them. The children, on their part, are appreciative of the affection and confidence of their parents and do their part diligently in their studies and employment so as to achieve a college education.

We think the Federal Government should join the colleges and the churches in the effort to encourage building strong American homes, which in turn will be the bulwark of a free America. The dependence of parents and children should be upon God and upon themselves, and not on the Federal Government. By co-operation and courage, by effort and enthusiasm, by faith and frugality, the children can achieve the education they desire and need.

Therefore, we believe that Federal scholarships, good as they may seem on the outside, can be a real handicap to the highest interests of the American people.

III. A Local Responsibility

Next to the individual family, the local community, the county, and finally, the state should be responsible to provide adequate facilities for public education. Such persuasion on our part dates back to the very beginnings of American history. The Pilgrims and Puritans who settled in New England in the 1620's and 30's gladly assumed the responsibility for the education of their children. Although beset by

Thank You!

The following article represents the substance of an open letter addressed to President Eisenhower on the subject of Federal aid to education. In this age of government subsidy and control, Dr. Edman, President of Wheaton College, presents a refreshing and thoroughly American viewpoint.

hardships on their farms and in their tiny towns and bedeviled by Indians on the frontier, the settlers of Massachusetts passed a law as early as 1642 requiring each town to provide compulsory education for the children of the community. Perhaps it would have been a vain effort for the Puritans to look to a distant Parliament in Great Britain for educational subsidies. Be that as it may, they saw their own problem and resolved it by their own efforts, and at their own expense. In that way they established the American pattern for public education.

It is our strong persuasion that this original responsibility for education should be kept at the local level. There is no substitute for the endeavor of free men to provide education for the children of their own community. Bureaucracy can build bulging budgets but not school buildings and public spirit for education.

IV. Philanthropy and Economy a Necessity

It is our persuasion that careful planning by the private colleges and generous philanthropy by our fellow Americans, either individuals, industry, or foundations, can face up to the present challenge in higher education. Many of the colleges which are in dire financial distress can help themselves immeasurably by a review of their policies and practice, by a reduction in expenditures brought about by increased efficiency of operation, and by a realistic tuition schedule. Why

go on in inefficiency, wastefulness, and indifference?

It is our observation that industry is willing and able to help the colleges that are doing their best to be efficient and effective in their work. Industry and individuals have the right to make careful inquiry into the financial integrity and efficiency of a college, so as to be sure that its academic program is effective and its financial policies and practices are sound.

American philanthropy, as represented by industry, foundations, and individuals, can and will provide the scholarship aid which is needed for earnest and deserving American young people and also give the colleges proportionate aid for the education of our youth. The National Merit Scholarship Program, the Ford Foundation Scholarships, General Motors Scholarships, and the many others granted by American agencies provide the incentive and enterprise needed in the instruction of our college students. The Federal Government should encourage that movement for scholarship aid by industry.

I believe, strongly, that our American young people should know that scholarship aid comes from American industry and ingenuity; therefore, it is most proper that the real sources should have recognition and appreciation. Federal scholarships will create the illusion that the bounty arises from the Federal bureaucracy. The government as such produces no wealth. It only spends the money which we citizens contribute in the form of

taxes. We at Wheaton find that we have to keep teaching our students this basic truth because of the false impression that has been created to the effect that anybody can get most anything from Washington.

Federal money is originally our money. It is produced by our enterprise, energy, inventiveness, efficiency; by our sweat, and sometimes by our tears. Our money should be a sacred trust to the Federal Government. Government is a necessity, but it should not be a luxury.

Therefore, I recommend that the American people be allowed the responsibility and the privilege of providing the education for their own young people. We concur in the opinion of the Presidential Committee on Education Beyond the High School in its second report which reads in part:

"Despite some strong reasons in its favor, the Committee does not recommend instituting a large-scale program of Federal scholarships at this time. The Committee believes that it could lessen the growing efforts of others; it could accentuate the danger that enrollments will rise faster than the faculties and the facilities needed to care for them, and it would not represent the most effective means by

.....
To know the stand and policy of the Roman Church on this question, order "CATHOLIC CHURCH AND PUBLIC SCHOOLS."

5 for \$1.00 each 25c
.....

which such Federal assistance as may be needed could be used to aid both students and institutions right now.

"The Committee is encouraged by the marked recent expansion of scholarships supported by private foundations, corporations, labor unions, service clubs, individuals, and by State and local governments. There is need for much further expansion, both at the graduate and undergraduate level. If these programs should later prove to be inadequate, the Committee believes a Federal scholarship program to fill the gap is inevitable. Right now, however, it seems likely that the Federal Government can help most in other directions."

Therefore, we believe the Federal Government should encourage free enterprise to help freedom-loving American people solve their own problems of education. We believe the Federal Government has enough to do without being concerned about our kindergartens and colleges. We promise you that the privately supported Christian colleges and American industry will not fail nor shirk their responsibilities.

V. A Commendation

President Eisenhower is to be commended for the statement with which he introduced his Education Message to Congress on January 27:

"Education best fulfills its high purpose when responsibility for education is kept close to the people it serves—when it is rooted in the home, nurtured in the community and sustained by a rich variety of public, private and individual resources. The bond linking home and school and community—the responsiveness of each to the needs of the others—is a precious asset of American education.

"This bond must be strengthened, not weakened, as American education faces new responsibilities in the cause of freedom. For the increased support our educational system now requires, we must look primarily to citizens and parents acting in their own communities, school boards and

city councils, teachers, principals, school superintendents, state boards of education and state legislatures, trustees and faculties of private institutions."

We are apprehensive, however, of what follows in that message. We realize there is an emergency; but we are not convinced that "the Federal Government must also undertake to play an emergency role," as the President declares. What begins as an "emergency" can become the accustomed procedure within a very brief time.

We and the young people we teach would do better to be exercised by the emergency which is upon us, toughened by the diffi-

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culties and decisions we must face. Thus the colleges, with the co-operation of industry and individuals, can make a realistic and real contribution to the America of tomorrow.

Recently I was asked by Radio Station WGN in Chicago to speak on "Talks for Our Times." Here is the substance of that message:

The Contribution of Christian Schools in Mid-Twentieth Century America

Christians are an indispensable bulwark for the defense of American freedom.

Colleges like Wheaton are Christian because they have been founded by godly men and women in the fear of God for the purpose of educating their young people. This education includes not only the organized fields of human learning, but even more important, the Christian theistic view of the world, of man, and of man's culture in the light of Biblical and natural revelation.

Christian colleges, founded by free men, are directed and staffed

by free men to the end of giving our young people freedom from ignorance, superstition, fear, and tyranny.

Christian colleges are independent of government control or subsidy, and are dependent upon Almighty God and His people for their maintenance and enlargement. Thus they are free to teach the truth as they find it in the Bible and in the world around about us. Christian schools are free from the imposition of politicians and the blusterings of bureaucrats.

They are free to be themselves, and they propose to perpetuate that freedom for American youth.

The contribution of the Christian schools in mid-twentieth century America can be best understood in the basic principles enunciated in the Declaration of Independence. On July 4, 1776, the founding fathers of our Republic declared:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

"These truths are self-evident"—so obvious that they have no need of proof.

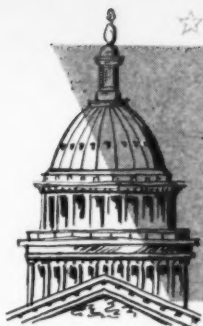
"All men are *created*"—we are created beings, the creatures of the Almighty; human beings, and not mere animals. We are free moral agents, responsible to our Creator and to our fellow men.

"Created *equal*"—this equality is political, not intellectual, physical, nor economic. We are equals before the law.

"*Endowed by their Creator*"—these rights are intrinsic to the human family because they were conferred by Almighty God, and not by the government. Therefore, these rights given to us in the creation cannot be denied by government.

"*Life*"—Life is sacred because

(Continued on page 15)



SHADOW over the Capitol

Now it can be told —

the big giveaway

HAVE YOU EVER wondered where your tax dollar really goes? Have you asked yourself how it came about that 964,199 of your tax dollars were earmarked for the Pope's summer residence in Italy?

Recently one of our readers, Mr. Shafford Lasley, sent us a sheaf of correspondence that took place between him and his two Senators from Alabama, and also the White House, from June to September, 1956. The correspondence, which is here abbreviated to its essentials, reveals the devious methods that are employed to write into law measures that would never receive the sanction of public opinion, and discloses the Vatican's hypnotic hold over the three branches of our Federal Government.

As for reparations, it must be remembered that the Vatican took definite sides in the last world conflict and that in spite of the Pope's existing pacts with the Axis powers every attempt was made by the American forces to spare Rome and church property in the battle for the liberation of Italy.

Dear Senator Sparkman:

The following article in the local paper was headlined from Washington: "The House today scheduled action on a bill to repay Pope Pius XII \$964,199.00 for World War II bombing damage to the Vatican's Castel Gandolfo. Approval appeared certain."

Senator Sparkman, why don't our Federal officials do something about this menacing shadow that is threatening our country, our

freedom, our security, and now is tapping our Federal treasury?

We don't owe the Pope anything, and I for one demand immediate action to stop this payment and any future payment to a foreign monarchy masquerading as a religious leader . . .

Please advise about what action is being taken against this proposed payment, for many citizens are awaiting an answer.

Shafford Lasley

The foregoing letter was also sent to Senator Hill. The following replies were received:

Dear Mr. Lasley:

. . . I am pleased to have this information from you. You may be assured that I will keep your views in mind when this matter is considered by the Senate . . .

John Sparkman

My dear Mr. Lasley:

. . . I am sure Senator Hill will appreciate your writing him as you have and will share your concern over the matter about which you have written . . .

The item to which you refer in your letter was requested by President Eisenhower [italics added] and is a part of a supplemental appropriation bill in the House of Representatives. As you may know, all appropriations of funds must originate in the House of Representatives. In Senator Hill's absence I have, in his name, contacted the Chairman of the House Appropriations Committee and am advised that no Committee action has been taken on the matter about which you have written and that none is scheduled for the near future.

Should the appropriation be approved by the House and come before the Senate for consideration, you may be sure that Senator Hill will keep very much in mind all you have set out in your letter . . .

Donald J. Cronin

Assistant to Senator Hill

One month later, the following letter came from Senator Hill's office:

My dear Mr. Lasley:

I have been in contact again with the House Appropriations Committee with further reference to President Eisenhower's request in the Supplemental Appropriations Bill recently under consideration. I am advised that the bill was approved by the House Appropriations Committee, including the item to which you are opposed, and that the bill is scheduled for a vote on the floor of the House on either Wednesday or Thursday of this week . . .

Donald J. Cronin

Two weeks later:

My dear Mr. Lasley:

... With reference to the Supplemental Appropriations Bill, permit me to advise that it has passed both the Senate and the House, including the item about which you have written. An overwhelming majority of the Senate Appropriations Committee and members of the Senate insisted on the item, which made it impossible to defeat ...

Donald J. Cronin

Dear Mr. President:

I am writing you this letter as a Christian, a professional businessman, and a taxpayer. I believe as a citizen I have this right. During your last campaign I worked for you whole-heartedly and voted for you, but during your presidency I have noted a trend to the Roman Vatican by you and Mr. Nixon. To climax the whole thing, you had included in a supplemental appropriations bill a provision to pay the Pope of Rome a sum of \$964,199.00 for World War II for alleged bombing of the [Pope's summer residence] Castel Gandolfo ...

Will you please give me your reason for including the provision in the Supplemental Appropriations Bill to pay the Pope this sum? Why was this allowed to go for over twelve years before it was introduced?

I am going to suggest your studying the Roman Church's aims to take over America ...

Shafford Lasley

Dear Mr. Cronin:

... I have one additional request, and it is to supply me with the list of senators and how each voted on this Supplemental Appropriations Bill which contained the provision mentioned above ...

Shafford Lasley

My dear Mr. Lasley:

... Permit me to advise that the Supplemental Appropriations Bill to which you refer passed the Senate by a voice vote and therefore, as you can understand, it is impossible to determine how each individual Senator voted on the bill ...

Donald J. Cronin

Dear Mr. Cronin:

... I would like to know how Senator Hill voted on this Supplemental Appropriations Bill mentioned above.

Why would the Senate pass such an act after World War II has been over for approximately twelve years? ... This payment to the Pope is just a way [Roman Catholics] have of tapping our treasury.

Shafford Lasley

Dear Senator Sparkman:

... I would like to know how you voted on this Supplemental Appropriations Bill ...

For the life of the country and freedom I can't possibly see why our government keeps catering to ... the Pope in Rome. The Roman Catholic hierarchy is just waiting for an opportune time to strike down our school system, our government, and all we have fought for and some have died for. They pledge allegiance first to the Pope in Rome, and our country is secondary in their eyes. We arrest the Communist but pay the Pope an amount that staggers all of us, to use against us.

All Protestants in America should rise up and show all Roman Catholics and politicians that we mean business when we complain about giving our hard-earned money to ... the Pope.

Shafford Lasley

Dear Mr. Lasley:

... As you know, the provision about which you write was included in the Supplemental Appropriations Bill as a result of recommendations from the Department of state [italics added] and the Bureau of the Budget. Inasmuch as there was no amendment pending to strike this provision it was not possible for Senators to vote against this provision without voting against the entire Appropriations Bill. Since there were many worthy provisions in the Appropriations Bill—provisions of great interest and importance to the country—the bill was adopted by a voice vote ...

Lewis G. Odom, Jr.
(Assistant to Senator Sparkman)

My dear Mr. Lasley:

... Regarding the provision in the bill to compensate the Vatican for damage done during World War II, permit me to advise the Senators were not given an opportunity to vote only on that provision. The provision was a part of the Supplemental Bill, which also contained many other items of vital interest to our people of Alabama and the nation, and items dealing with our national defense program, our agricultural programs and many other important programs. I enclose a copy of the Senate Committee on Appropriations Report on the Supplemental Appropriations Bill, which sets out in detail the programs to which I refer. The bill was presented in the whole and could be voted on only as such. In order to insure necessary funds to carry out the many vital programs covered by the bill, I am sure you can understand under the circumstances why Senator Hill felt he should vote for the bill ...

Donald J. Cronin

Dear Mr. Lasley:

The White House has asked us to reply to your recent letter to the President concerning H. R. 10766, a bill "To authorize the payment of compensation for certain losses and damages caused by United States Armed Forces during World War II." Although action on this bill originated in the Congress, the Department of State followed the progress of this legislation with interest. The bill was passed by Congress and is now Public Law 656, 84th Congress, Second Session. Your interest in this matter is appreciated, and I hope that the following information in connection with this legislation may be of interest to you.

Although the United States does not maintain diplomatic relations with the Vatican City, the latter is generally recognized to be a state by most nations of the world. By the terms of the Lateran Treaty of 1929 Italy acknowledged the sovereignty of the Vatican City proper, but not of the various properties outside the Vatican City known as the Papal Domains. With respect to

the latter, including Castel Gandolfo, Article 15 of the Lateran Treaty provides that "... (The Papal Domains), although forming a part of the territory of the Italian state, shall enjoy the immunity guaranteed by international law to the embassies of foreign nations."

On July 10, 1943, the Italian campaign then being imminent, President Roosevelt sent a message to Pope Pius XII, the first two paragraphs of which read as follows:

"By the time this message reaches Your Holiness a landing in force of American and British troops will have taken place on Italian soil. Our soldiers have come to rid Italy of Fascism and all its unhappy symbols, and to drive out the Nazi oppressors who are infesting her soil.

"There is no need for me to reaffirm that respect for religious beliefs and for the free exercise of religious worship is fundamental to our ideas. Churches and religious institutions will, to the extent that it is within our power, be spared the devastations of war during the struggle ahead. Throughout the period of operations the neutral status of the Vatican City as well as of the Papal Domains throughout Italy will be respected."

The neutral status of the Vatican City as well as the Papal Domains was not only recognized specifically by President Roosevelt's letter to the Pope quoted above but was also reflected in instructions which the Combined Chiefs of Staff sent to the Supreme Commander of the Allied Forces in the Mediterranean in December 1943.

There has been some misunderstanding as to the nature and the amount of the damage. Only damage sustained within the neutral territory of the Papal Domain of Castel Gandolfo (i.e., the Pope's summer residence and a papal college) is provided for. There is no provision in this law for damages to Vatican property located anywhere else; nor is compensation paid for damage to any churches. Furthermore it does not

include any compensation to the families of those who lost their lives during the accidental bombings while taking refuge in the Vatican property. On December 10, 1948, the Vatican presented the United States with a claim for \$1,523,810.98 in damages. However, the United States Army Claims Service determined through an actual survey of the damage within the neutral territory of the Papal Domain that a reasonable assessment, based upon the cost of labor and materials as of April 1945, would be the equivalent of \$964,199.34 which is exactly the amount provided for in the authorization.

Payment of this compensation for damages will not in any way alter the legal relationship of the United States Government in respect to the Vatican.

John P. Meagher
(For the Secretary of State)

My dear Mr. Lasley:

... In accordance with your request for information regarding members of the Senate Committee on Labor and Public Welfare I am glad to furnish you this information ... :

Democrats:

Lister Hill, of Alabama
James E. Muray, of Montana
Matthew M. Neely, of W. Va.
Paul H. Douglas, of Illinois
Herbert H. Lehman, of N. Y.
John F. Kennedy, of Mass.
Pat McNamara, of Michigan

Republicans:

H. Alexander Smith, of N. J.
Irving M. Ives, of New York
William A. Purtell, of Conn.
Barry Goldwater, of Arizona
George H. Bender, of Ohio
Gordon Allott, of Colorado

With reference to the church affiliation of Senators McNamara, Bender, and Allott and Staff Director Stewart E. McClure, permit me to advise that Senator Allott is a member of the Episcopal Church, but the church affiliation of the other individuals is not listed in the *Congressional Directory* ...

Charles R. Mitchell
Assistant to Senator Hill

No Federal ...

(Continued from page 12)

it is from the creative hand of God, and only for just causes can it be denied to the individual citizen.

"*Liberty*"—the heritage of free men.

"*The pursuit of Happiness*"—each is free to define the good life for himself, and free to achieve it. All this liberty is under law, for obedience to law is the highest freedom.

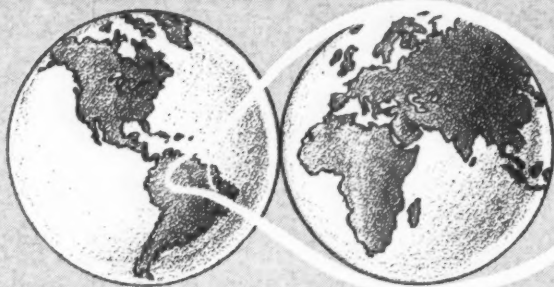
"To secure these rights"—government is by the consent of the governed to the end that our God-given rights are made sure. Our inheritance is a "government of the people, by the people, and for the people," and not the tyranny of Communism.

Christian schools are dedicated to the presentation of the Gospel which makes men free, and to the perpetuation of the American way of life with all its liberty. The contribution of Christian schools to American life is more urgently needed today than it was in 1776. Human tyranny is more terrible now than then. Human bondage behind Iron Curtains and in slave labor camps is more burdensome than then. Free men are less certain about their rights and their heritage of liberty than they were then.

In a very real sense the children in Christian schools, and their parents as well, are to be "Sons of Liberty," as courageous and uncompromising as were the followers of Sam Adams in eighteenth-century Massachusetts.

Free men are free because they are responsible to a faithful Creator and to their fellow human beings. They are free because the open Bible is a lamp of liberty. They are free because life, liberty, and the good life are rights given by the Creator. They are free because government is by the consent of the governed in the fear of God.

To perpetuate this freedom the Christian colleges of mid-twentieth century America must be strengthened, and by all means kept free of government control or subsidy. ■



EYES OF THE WORLD

As the Pope Wishes

According to Ferenc Muennich, first deputy premier of Hungary, Cardinal Mindszenty will remain a guest of the United States at the U. S. Embassy in Budapest as long as he likes "because that is what the pope wants. We [the Hungarian government] are not in diplomatic relations with the pope, but we respect him. We have no right to interfere with the hospitality of the United States legation."

S.O.S. for Space Mice

Roman Catholics have been showing their saints in an unprecedented unofficial publicity campaign in recent weeks. The announcement that the Vanguard launching rocket carried a St. Christopher medal was followed by news that St. Christopher stickers for use on automobiles may be obtained at cost from the Bishop's Committee for the Spanish Speaking of San Antonio, Texas. Drivers of vehicles bringing migrant laborers north for summer work are urged to obtain and use the stickers to ensure their protection on the highways.

Another proclamation publicized the selection of St. Clare of Assisi as the patron saint of television. It is expected that her intervention on behalf of television performers as well as technicians will assure the blessing of God on their work. Meanwhile, it remains to be seen whether St. Joseph of Cupertino will fill the bill as the patron saint for space travelers. As yet there has been no great demand for the services of St. Joseph in this capacity, but with a space mouse now at the bottom of the ocean because of the latest failure to get another man-made moon in orbit, it behooves the powers that be to make their decision quickly.

Fifth Column

Officials of the Archdiocese of Boston have revealed that Harvard University is incorporating a chair of Catholic studies in its divinity school.

Special Dispensation Needed

Pope Pius XII granted a special dispensation to Cardinal Stritch to make the Sign of the Cross with his left hand. Cardinal Stritch's right arm was amputated above the elbow in order to save his life from gangrene infection caused by a blood clot in the lower part of his arm.

"A Deep Interest"

Accreditation to the United Nations and the United States Mission to the UN has been granted to the National Council of Catholic Men. This recognition elevates the organization to official status and, according to Martin H. Work, executive director of NCCM, represents "the crystallization of what up to this time has been a deep interest."

Making America Catholic

Secretary of the Navy Thomas S. Gates, Jr., has recently appointed Roman Catholics to fill two top-ranking positions in the U.S. military service.

Captain Ruth A. Houghton, a member of the National Council of Catholic Nurses, has been appointed as director of the U. S. Nurse Corps as of May 1 with Secretary Gates' official approval.

Earlier, he had approved the appointment of Monsignor George A. Rosso, who holds the rank of Rear Admiral, as chief of chaplains of the U. S. Navy. In 1957 Pope Pius XII elevated Admiral Rosso to the rank of Domestic Prelate.

Test of Strength

Roman Catholic parish priests of Glen Ridge and Bloomfield, N. J., have taken action to sound out their power over their constituents and over civil authority in those communities. They have ordered Roman Catholic public high school students to attend a three-day retreat in defiance of the ruling by the respective boards of education that such absences are not excusable.

Students attending the retreat would be absent from school on the afternoons of May 13 and 14, and all day May 15. A letter was sent to the parents and students alike stating that it was their obligation to attend, because "moral education given on the occasion of these retreats is far more important for you in later life than any small amount of academic work you would miss on those two afternoons."

The letter also reminded them that their first duty was to obey the edict of the Roman Church and quoted a reminder from Pope Pius XII: "The family . . . holds directly from the Creator the duty and the right to educate its offspring . . . (That right) has precedent over any right of civil society . . ."

When the Shoe Is on the Other Foot

Roman Catholic spokesmen have vigorously protested the proposal by Protestants and Other Americans United that Roman Catholic presidential candidates be questioned regarding their attitudes toward the following three points:

1. Should Catholic parents refuse to send their children to public schools?
2. Should public money help finance sectarian schools?
3. Should the U. S. A. have an ambassador to the Vatican?

The objections are generally based on the charge that P.O.A.U. is seeking to make a political issue of religion and that the questions are therefore unworthy of an answer.

However, during the 1952 Provincial election in British Columbia, Canada, voters were urged by the B.C. Catholic Education Association to query candidates on their stand regarding public support for parochial schools. The association advised Roman Catholics *not* to vote for those who opposed such support.

Red Carpet for Rejects

Undesirable Italian immigrants to the U. S. who are deported and returned to their homeland will find a job waiting for them when they get back to Italy. A priest in Rome is raising money to build a factory there to keep them busy.

A Fine Point of Distinction

Reclassification of the movie "Last Paradise" from Class C—condemned, to Class B—morally objectionable in part for all, was recently announced by the National Legion of Decency, a Roman Catholic censorship bureau. "Substantial revisions" of the print are credited as the reason for elevating its status.

The Long and Short of It

Pope Pius XII has written a new prayer to Jesus, Mary and Joseph seeking their protection and guardianship of the Christian family. The prayer, four thousand words long, gains an indulgence of one thousand days, or something less than three years, for those who read it "with devotion." However, by merely repeating the phrase, "Jesus, Mary, Joseph," an indulgence of seven years may be obtained.

To Have and to Hold

In an attempt to woo married Protestant ministers over to the Roman faith there have been renewed discussions of ordaining married men as priests of the Roman Catholic Church. Latest proponent of a married Roman Catholic clergy in America is John A. Lacy, Sr., former Protestant minister now teaching at Catholic University of America.

Drawing the Line

Baccalaureate services will be conducted for public high school graduates in the State of Maine this year without the attendance of Roman Catholic students. Bishop Daniel J. Feeney has ordered all Roman Catholic students to absent themselves from any graduation exercises which would include "religious services of another faith."

Following publication of the bishop's decree, thirty-one Protestant ministers circulated a joint statement requesting public school officials to retain the present order of baccalaureate services.

Imported Influence

Twenty-five per cent of the immigrant population of forty thousand persons who settled in British Columbia, Canada, in 1957 were Roman Catholics. Of these, five thousand settled in the Greater Vancouver area. During the year that saw the resettlement of such a large group of Roman Catholics in the province, Roman Catholic parochial schools were granted tax exemption by the provincial government.

Protestants in Italy

Of the 239,000 non-Catholics in Italy, there are 120,000 who are members of forty-eight different denominations.

PLEASE NOTE CAREFULLY

No! No!

July or August

Christian Heritage Magazine

Issues are Printed

The Mysterious Bill

A new angle in the Lincoln Square (N.Y.) case was revealed recently with the introduction of a mysterious bill in the State legislature authorizing doubled and in some cases quadrupled rents. The bill, designed to force tenants out of the controversial Lincoln Square area, was the brainchild of former Judge Samuel I. Rosenman, at one time a close adviser to Franklin D. Roosevelt and for many years an attorney for Title I interests.

Tenants of Lincoln Square are protesting the proposed leveling of the area to make way for a campus for Fordham University, which would acquire the land through Government subsidy.

Not of Primary Importance

A recent poll of thirteen countries throughout the world on the question "What is most important to teach children?" produced the following results: first, "To be decent and honest"; second, "To obey their parents"; and third, "To have faith in God." Though percentages varied in different countries, in no case did having faith in God rank above second place. The United States was not included among the countries surveyed.

Rich Uncle Sam

Senator Joseph S. Clark of Pennsylvania, backed by Senator Wayne Morse of Oregon, has urged Congress to consider favorably a program of Federal aid to education. By way of support for the argument, Sen. Morse referred to the 1946 Hill-Burton Act, which authorized Federal financial assistance for hospital construction for the first time in U. S. history. Significantly, a majority of this aid has been channeled to Roman Catholic hospitals.

Making Young America Catholic

In an address before two thousand members and guests of the Catholic Teachers Association of the Brooklyn Diocese, Bishop McEntegart called on Roman Catholics to take "an active interest in the welfare of our public schools."

On the same occasion the Rt. Rev. Msgr. John K. Cartwright, rector of St. Matthew's Cathedral of Washington, D.C., admonished the teachers, "The Divine purpose is quite clear in your work. For it is your work to prepare and to mold the minds and the hearts of the young; and anybody who could not see in that an opportunity and a challenge that is of Divine origin would be very blind and dull indeed."

Trend in America

Roman Catholic dogma and propaganda will be beamed to the Armed Forces over twenty-three closed circuit channels via the Sacred Heart Program. According to Major Leo W. Frye, a Catholic priest attached to the office of Chief of Army Chaplains, the program has been approved for showing on the Armed Forces Television Network. Father Eugene P. Murphy, S.J., is the national director of the program.

Try-Out for a Catholic Theatre

Buffalo, New York, will be the setting for a Roman Catholic pilot venture into the motion picture business. An undisclosed Roman Catholic group has purchased a twelve-hundred-seat theatre which is to be called the Catholic Theatre and plans to show only approved films and those with a religious theme acceptable to a Roman audience. This is to be the first of several such undertakings by the group.

The case of Mauro Bellandi vs. the Bishop in Italy is not isolated or confined to foreign soil. There are alarming trends in America too.

CANON LAW vs.

REPORTS OF NUMEROUS defamation cases entered in the courts of Italy since the verdict rendered in favor of Mauro Bellandi and his wife have kept alive in Italy the issue regarding the primacy of the pope over civil authority. It is not a new issue. Gladstone once said:

"The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. . . . Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Sad to say, it is only in America, "the land of the free and the home of the brave," that the pope's presumption is meekly accepted without challenge. It is only in America that Rome's abuses are tolerated. In other parts of the world the limits have been set and attempts to assert papal powers over civil government are being successfully challenged. But the United States submits without question to the defiance of civil authority on the part of the Roman Catholic Church.

Luther S. Kauffman, in his book *Romanism as a World Power*, asks:

"Is this assumed super-government merely theoretical and visionary? Has the Pope ever attempted to exercise this lawful power in this land of the free? Of course he has, and sad to say we have thus far tamely submitted to this assumption of auto-

cratic power and yielded obedience like willing slaves."

As a case in point, consider the marriage laws of the United States. Civil marriage is provided for by all the States, and ministers of all denominations, as well as judges and justices of the peace, are recognized as having the authority to officiate at the marriage ceremony when the legal requirements are met and a license has been duly issued.

The Roman Catholic view of such marriages, however, is defined in the *Ne Temere* Decree, which Roman Catholic Bishop Russell J. McViney of Providence, Rhode Island, interpreted once again in 1952 for America as follows:

"Catholics who attempt marriage before a non-Catholic minister of any sect whatsoever incur by that very fact an excommunication reserved to the Bishop. An excommunication is a serious penalty by which a person is excluded from the communion of the faithful. It entails the loss of all rights and privileges which a person possesses as a member of the true Church of Christ; for example, the right to Christian burial, the right to act as a sponsor at a baptism or confirmation. Catholics who attempt marriage before a civil official, for example, a judge or justice of the peace, incur by that very fact an excommunication reserved to the Bishop. It is strictly forbidden for the faithful to be present at marriages which are attempted by a Catholic or a fallen away Catholic before a civil official or a non-Catholic minister. . . .

"Moreover, it is forbidden for the faithful to show approval in any outward form whatsoever to a contemplated marriage by a Catholic which is to take place outside the Catholic Church. This includes sponsoring or attending a party in honor of that person, giving a bridal gift, sending a card of congratulations, and so forth. . . .

"Furthermore, a Catholic lawyer may not, under pain of mortal sin, approach the civil courts as attorney for a plaintiff seeking either a separation, divorce, or annulment of a marriage which had been contracted before a Catholic priest unless the plaintiff or the lawyer has first obtained the permission of the Most Reverend Bishop to institute proceedings."

The Decree is so named from the first two words of its Latin text. It was promulgated at Rome on August 2, 1907, thereby becoming part of Roman Catholic law and therefore binding on all Roman Catholics everywhere and at all times, with a certain few exceptions to be noted.

In his book, Kauffman recalls the story of the then Chancellor of Germany who, immediately upon hearing of the decree, sent a message to the pope that unless he rescinded it at once as far as its application to Germany was concerned, he would immediately expel every Roman Catholic priest from the German empire. The pope, not wishing to see his priests banished and his power further curtailed, complied with the directive and modified the decree to eliminate German Ro-

AMERICAN LAW

man Catholics from the penalties otherwise incurred.

Australia and New Zealand went even further. A law was passed there making it a criminal offense for any person, priest or layman, to assert that the marriage laws of the State are illegal.

An incident of far-reaching consequences which, by its very nature, has become an historical case is the one concerning the daughter of a former Roman Catholic priest, the famous Father Charles Chiniquy. Kauffman relates the details as follows:

A CASE OF DEFAMATION

In its issue of Nov. 18, 1911, a Roman Catholic paper, *La Croix*, edited and published by Mr. Joseph Begin, a Roman Catholic, published an article of some length concerning the late Charles Chiniquy, who was for many years a Roman Catholic priest, but who later repudiated the doctrines of the Church of Rome, and spent the remainder of his life speaking and writing against them. Throughout this article the ex-priest was severely criticized, but the climax was reached in the following paragraph (English version):

"Chiniquy, the apostate, could no more marry than could any priest or member of a religious community who is bound by solemn vows. Consequently, Euphemie Allard was nothing but a concubine for Chiniquy."

Suit was immediately brought against the editor of *La Croix* by the daughter of Dr. Chiniquy, the wife of Prof. J. L. Morin of

McGill University, on the ground that the paragraph quoted above was libelous and defamatory to the memory of her father and mother, and humiliating and damaging to herself, as it virtually declared her to be an illegitimate child.

The case was tried before Justice Greenshields. In behalf of the defendant it was denied that the article was calculated to insult and defame the father and mother of the plaintiff; that neither by inference nor direct statement did it charge that the plaintiff was illegitimate; that it was of a nature to cause the plaintiff no damage nor wound her honor nor blacken the memory of her parents. It was further claimed that *La Croix* was a Roman Catholic paper, which combated all ideas opposed to the Roman Catholic belief; that the article was in conformity with the ideas of the readers of the paper and was in conformity with the truth, and was written, printed and published in good faith and in the public interest; that the article had for its object to convey to its readers the fact that the marriage of Charles Chini-

quy, contracted outside of Canada, was a marriage tainted with irregularity from a Roman Catholic point of view of the laws governing the Province of Quebec.

Although the laws of the United States and of Canada may differ in some respects, yet the principles involved are the same, and we therefore feel justified in quoting at considerable length from the judge's opinion in this case, as reported in the *Montreal Daily Witness*, June 21, 1912.

Judge Greenshields stated:

"In matters purely civil, as distinguished from matters purely religious, if I may use such an expression, no church, be it the great and powerful Roman Catholic Church, or the equally great and powerful Anglican Catholic Church, possesses any authority to override the civil law. Such authority as the church has in civil matters is given to it by the law of the land, and it is subservient to and in no sense dominates the law. . . .

"That the article in itself, on its face, and the words used in themselves, are, defamatory and libelous, I have no doubt. I shall have a further word to say on this in a moment, but consider it sufficient here to state that in unmistakable terms the article charges Charles Chiniquy and Euphemie Allard with having lived and cohabited as man and wife without marriage. In unmistakable terms it charges Euphemie Allard with being his concubine, and by irresistible inference it charges the illegitimacy of the plaintiff. . . .

"MIXED MARRIAGE - Road to Unhappiness" — contains copy of the ante-nuptial contract. Order from your bookstore or direct from Christ's Mission Book Dept. 50c



"To sum up the whole matter, so far as I am concerned, and that there may be no uncertainty as to my holding, without hesitation, and with all the emphasis and force that words can lend or give to the expression of a firm conviction, I hold the article published by the defendant in his paper, on the eighteenth day of November, 1911, to be grossly defamatory and libelous to the memory of Charles Chiniquy and Euphemie Allard. In like manner, I declare it to be insulting, humiliating, and damaging in the extreme to their daughter, the present plaintiff.

"With like lack of hesitation, and with equal force and emphasis, I pronounce the article to have been published without excuse or justification, either in law or in fact. On the contrary, I declare it to have been published with a malicious and reckless disregard of the most sacred feelings that find their lodgment in the human breast. . . .

"In assessing the damages, I take into consideration the gravity of the charge made. Be well assured, I take into consideration the high position occupied by the plaintiff as the wife of Professor Morin. Be well assured that I take into consideration the fact that spoken words may be forgotten but when written, they remain. Be well assured in seeking a motive for the publication of the article, I have not forgotten the words and expressions used and the attitude assumed by the defendant before this court. I assess the damages at the sum of three thousand dollars. I dismiss the defendant's plea as absolutely unfounded in law and in fact. I maintain the prayer of the plaintiff. I condemn the defendant to pay to the plaintiff the sum of three thousand dollars, with legal interest from this day."

That was a Canadian judge who uncompromisingly upheld his country and its laws and their application to its citizens in the face of Rome's insults.

Unfortunately, in America it is no longer fashionable to uphold the Protestant traditions of the country and to oppose the encroachments of the Roman

Church. Too many people are afraid of being labeled bigots. A case in point is that of a Protestant judge in the State of Kansas, who meekly submitted to the Roman Catholic line in forcing a man converted to Protestantism to give up his Catholic wife and children. The following incident is taken from Christ's Mission's booklet *Mixed Marriage: Road to Unhappiness*, by W. M. Montaño:

CASE OF THE UNJUST JUDGE

"I was married to a Catholic for twenty-one years. We got along very well till I became converted to God's word about seven years ago. We have two lovely children, a girl of seven and a boy of five. My wife was driven by her mother, who is a staunch Catholic, and the church to seek a divorce, though most Protestants are led to believe that Catholics do not believe in divorce. This is now a matter of record in the district court at _____, Kansas.

"The trial was held before a so-called Protestant judge, who granted her the divorce, all our real estate and bank account, sole custody of our children, and child support. All was granted on one charge, that I was continually trying to convert her and my children to my belief. The judge said that when either party tries to convert the other to his belief, this constitutes mental cruelty. Upon this alone was the divorce granted.

"I tried to read in court from the Catholic catechism by William J. Cogan (lesson 30, question 17, page 87): 'In a mixed marriage, what is one of the chief duties of the Catholic? Ans.: In a mixed marriage, the Catholic party is bound prudently to procure the conversion of the non-Catholic party to the true Church.'

"Now the judge would not allow me to read from the catechism. But he granted a divorce on the same thing which my wife was bound by her religion to do to me and had tried to do all our married life.

"I have the divorce decree issued June 22, 1955, at the district court in _____. The decree be-

came final six months from that date. There were many allegations, as the judge called them, brought against me. But when he came to the charge, that I was continually trying to convert my wife and my children to my belief in God, he said that this constitutes mental cruelty and is grounds for a divorce.

"I herewith quote a paragraph from the bill of particulars upon which charge the divorce was granted: '... that the continuous endeavor on the part of the defendant to try to convert the plaintiff to his religious beliefs and to try to emplant them in the mind and training of the children has become unendurable to this plaintiff and has made her extremely nervous, and has constituted mental cruelty by the defendant toward the plaintiff as well as extreme cruelty.'

"The court records will confirm all my statements. In commenting on the case, the judge said he was Protestant, evidently trying to please the Catholics by implying that he showed no favoritism. He remarked during the trial that it seemed to him the whole trouble was whether the children should be brought up in the Catholic doctrine (which in truth brought about the whole terrible mess). He asked me if I would be willing to let the children be brought up in the Catholic doctrine if he did not grant the divorce. My answer was yes, on one condition: that I be allowed to read to them from the Catholic Bible. That seemed to settle it. No more was heard of a compromise. . . .

"The bitterness of my divorce is simply this: Had I been an unkind and unloving father or husband, or been a poor provider, a drunkard, brawler, whore-monger, or one who did not enjoy his home or would not work, or if there were only one good reason for divorce, I could say I had received my just deserts.

"Now my only consolation is in God's word: 'But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled. . . . For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.' (I Peter 3:14, 17)"

back doors

by Dr. Harry J. Hager

to Rome

What is happening to present-day Protestants?

How can they successfully meet the issues presented by the Roman Catholic Church?

Dr. Hager faces the questions squarely in a candid appraisal of current trends.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." —JUDE 3

THE RELIGIOUS WORLD today is witnessing a strange paradox—the conspicuous growth of Roman Catholicism in some countries historically Protestant, and at the same time the amazing stride of Protestantism in other countries traditionally Roman Catholic, notably Brazil, once completely Catholic, but where today there are about two million Protestants. Not less remarkable is the decline of Roman Catholicism in France, where once the church could claim practically the whole nation and where today there are not more than five million people (less than 8% of the population) who could be classified as Roman Catholics.

But the situation of Roman Catholicism in England, the Netherlands, Switzerland, and the Scandinavian countries is surprising, also. There, under the aegis of the good name that Protestantism has created for religion in general, by its systematic education of the youth in parochial

schools, by its ban on birth control, by its capacity of adaptation to Protestant customs and tastes, and by its cunning device of obtaining favors through political pressure, Roman Catholicism has succeeded in growing to amazing proportions.

Today, paradoxically, the Roman Catholic Church receives its major financial support for its world-wide extension program from its constituents in Protestant countries.

Having once entrenched itself in traditionally Protestant soil, Roman Catholicism has depended totally on the political structure of Protestant governments for the fostering of its expansion policy, and for the continued maintenance in power of the Catholic-supported governments of world-despised dictators such as Franco and ex-strongman Peron. In Holland the Catholic Party maneuvered itself into a

coalition by which, for the first time since the Reformation, it has gained an upper hand in government control. In that same country the Catholic sisters are compensated by the Dutch government for their teaching in the parochial schools, and the money goes to the Catholic Church which purchases valuable and strategic properties, thereby growing ever richer and stronger. In a lesser way the Scandinavian countries face the same problem. England and Holland can no longer be called Protestant countries, numerically speaking, for in both of them statistics reveal that there are today too many Roman Catholics to be considered any longer as merely a respectable minority.

The Roman Catholic Church today is pushing forward like an all-conquering army not only in England and in the United States, but all over the political





Dr. Harry Hager

Dr. Harry J. Hager, a faithful member of Christ's Mission's Board of Trustees, is well known in the Chicago area as pastor of the large Bethany Reformed Church, where he has served since 1929. A man with a deep interest in Christian endeavors, he has been associated with such organizations as the National Association of Evangelicals, Youth for Christ, the International Child Evangelism Fellowship, and Bob Jones University. He has appeared frequently on the programs of Bible conferences and on the platforms of colleges, seminaries, and universities. In 1946-47 he served as President of the General Synod of the Reformed Church in America, and in 1951 he pioneered in the field of television by inaugurating the weekly "America at Church" program.

world in general. Even in Iron Curtain countries it is the opposition to be reckoned with. The time has come for Protestants everywhere to revise and reinterpret the whole Protestant approach to Roman Catholicism on the basis of the new issues raised by the post-war era. The question then is, How shall we here in the United States undertake the task?

COMPLACENT PROTESTANTS

In the first place, let us consider some present-day Protestant attitudes toward Roman Catholicism here in America. Probably the most common attitude of all is that which stems from complacency, but moves in the direction of admiration, by those Protestants whose religion is only a matter of superficial conviction. This group comprises about fifty percent of all Protestants in America, and it is this group from which are recruited most of the converts to Roman Catholicism. They lack a firm foundation of sound orthodox teaching and, therefore, have no strong convictions concerning their own faith or the false doctrines of Roman Catholicism.

They have a sense of admiration for the elaborate ritual of the mass, its vivid imagery, and the mystery of the Latin language, as well as the incense. They praise the Roman Catholic Church for its apparent uniformity of doctrine. Roman Catholicism is to them just another religious denomination. The Reformation was only a remote

event in history, really just a mistake and a quarrel of the sixteenth century. Seeing the goodness of a Roman Catholic neighbor, they assume that such goodness is due to his religion but forget that his religion may not be responsible at all for his morality and character. Their so-called tolerance extends in some cases to the point even of building Roman Catholic cathedrals with Protestant money or of erecting a chapel of the Madonna on the campus of a Protestant college. A striking example of this fact is the wealthy Protestant who gave a large sum of money to a newly organized Roman Catholic university in Brazil after he had refused to help an old missionary college having nearly 4,000 students in the same city.

Many complacent American Protestants today seem to forget that the Roman Catholic Church is an exceedingly aggressive body, ever seeking to propagate its own faith by proselyting converts from Protestantism. They have their own missionary organizations and orders which send out missionaries specially trained for work in Protestant countries.

SILENT PROTESTANTS

Another present-day American Protestant reaction to Catholicism is that of apprehensive silence. About forty percent of the Protestant population is covered by this group. These Protestants observe the enormous growth of parochial schools

which today have a total enrollment of over four million students. They have heard of the most effective penetration of the Roman hierarchy into the political life of our country through the pressure tactics of the National Catholic Welfare Conference in Washington. They are aware of increasing Catholic control of state and local boards of education and of most metropolitan police and fire departments. They even go so far as to fear the increasing problem of mixed marriages.

They have watched the increasing general sale of Catholic images and rosaries, the growing interest in and attendance at the showing of Catholic-slanted films, and the popularizing of Catholic music on the radio. They are aware of medals of St. Christopher which are hung in public taxicabs and conveyances for protection against accidents, of publicly-owned automobiles on street corners being blessed by priests, even of images of St. Joseph made into wafers and sold as medicine. They watch with apprehension the growth of juvenile delinquency and read that Roman Catholic inmates of penal institutions far outnumber Protestants in proportion to population.

Yet having made all of these observations they remain pathetically silent, waiting for their own denomination to devise some program and to provide the leadership to help them understand the implications of the Roman Catholic issue and to become integrated in an effectively organized solution.

ZEALOUS PROTESTANTS

We come now to the third and last present-day Protestant attitude toward Roman Catholicism which is that of only about two percent of the Protestant population and includes those who fear the threat and who are doing all they can to meet its challenge. The *Converted Catholic* magazine, now CHRISTIAN HERITAGE, is just one example of such an effort. Its editors are feared and hated by the Roman Catholic hierarchy.

The whole Catholic issue of to-

day calls for systematic and widespread education of future Protestant ministers, of church officers, and of youth. Reformation Day rallies in which churches of all Protestant denominations unite can be a powerful force in strengthening the Protestant cause and in helping individual Protestants to realize the gravity of the present-day Catholic threat. Intensified religious instruction in week-day church schools and catechism classes can be an effective means of teaching the children the basic principles of the Protestant faith. There is a vast army of Protestants who are waiting for proper instruction concerning the meaning of their heritage and who would react very effectively against any political religious movement in this country. Many of them would welcome catechetical classes and an opportunity to re-think their own Protestant heritage.

CURRENT ISSUES

A further solution of the problem is to be found in a reappraisal of the Reformation and its main issues. For the issues today are the same as those that caused the sixteenth century reformers to revolt. The first of these is the sale of indulgences. This public practice was especially prevalent during the three recent wars, but is widespread even in peace times.

During the war, in the *Gospel Witness*, a Roman Catholic magazine, there appeared a letter from the Archbishop of Canada in which he urged all Catholic mothers with sons in the army to "guarantee" their son's salvation by the payment to him, in monthly installments, of \$40.00. "What better guarantee," the writer said, "for any boy exposed to all of the hazards of war!—a guarantee should he be killed, that he will go at once to his Maker, to be with Him for all eternity,—a guarantee, should it be God's will, that he will be returned to his dear mother and to those who love him."

The second issue is the doctrine of purgatory, which teaches that all souls must pass through some intermediate state where

they are further cleansed from their sins before going to heaven. How we need a new Luther to rise up among us today in effective protest against this monstrous fraud!

The third main issue is that of the confession box and absolution, that a Roman Catholic priest has the power and the authority to forgive the sins that are confessed to him by his parishioners. In such practices the chief arraignment of the Roman Catholic system is that it beclouds human souls with benighting superstitious errors.

"It puts the priest between the soul and God in baptism, preventing the child from being incorporated into the church, according to papal notions. It puts the priest between the child and the knowledge of God, in His Word, and makes him the sole interpreter of truth. It puts the priest between the child and the reception of the body of Christ, so-called, in the Mass. It puts the priest between forgiveness of sins and the soul in Confession; between the soul and the Holy Spirit in Confirmation; between the believer and the right to preach and minister, in Ordination. And it carries this interposition even to the last hour, in Extreme Unction, putting the priest between the soul and eternity; yes, even after death, in prayers for the dead, it puts the priest between the soul and actual entrance into heavenly joys. No wonder that people of Roman Catholic communions are immersed in deep darkness. They are the subjects of the greatest delusion that this world has ever seen under the name of religion, when the Devil, with his masterpiece of strategy, insists upon the interposition of man between the human soul and Almighty God in every conceivable

relation of life."

MEETING THE ISSUES

Having considered briefly some of the present-day issues confronting Protestantism, we come in the last place to suggest some additional practical ways in which to meet those issues. The first of these ways is by creating specific courses on contemporary Roman Catholicism for the curricula of our theological seminaries. For a number of years and even at the present time Catholic colleges and universities have offered courses to lay students on the failures of Protestantism, but Protestant schools neglect to offer any kind of complete course on Roman Catholicism even to theological students.

The second way by which to meet the issue is to hold seminars on Roman Catholicism for church leaders, elders, deacons, Sunday School teachers and officers. Since this task would require thorough training and is so extensive, full-time specialists might be needed in our larger Protestant parishes.

Thirdly, it is urgent that in all of our Sunday School material there be included lessons covering the basic issues of the Reformation and its implications.

But over and above the seminary training of our future ministers there is an obligation which all our Protestant ministers, Sunday School teachers and parents have. There must be in all of our Protestant pulpits a return to the Scriptures and to their theology. When this is done the recovery of the mastery of Biblical content will be noticeable in the pew and our Protestant churches will have a much more effective witness in the world.

(Continued on page 28)

NOTICE

Beginning March 1, 1958, Christ's Mission will acknowledge GIFT remittances and church offerings by a dated numbered receipt. Money sent in for the purchase of magazines, subscriptions, books or other tangible property will not be acknowledged by a receipt.

This change in procedure is being instituted in our effort to realize every possible saving, practical within good business administration, and to utilize your gifts to the fullest extent in this ministry.

Business Manager

The Discovery

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

I WAS BORN INTO a strict Roman Catholic family and was educated a Catholic. I loved my religion and worked hard for the benefit of the church, but I never seemed to be satisfied. I was always looking for something more. My soul was hungry.

At about the age of seven or eight years, like most Catholic children, I began to go to Confession, but even as a child, I was puzzled about the necessity for it. We would go to church and make an examination of conscience—or sometimes at home or school before going into the church,—then we would confess our sins to God and ask His forgiveness because we were truly sorry for offending Him. But after seeking God's forgiveness, we still had to go into the confessional and confess to the priest the same sins that God had already forgiven. It seemed to me to be foolish, as though I couldn't take God's word for it but must have the priest's sanction to make the forgiveness of God effective.

When fourteen years old, I joined the Scapular Society, an organization in the Roman Catholic Church. In order to derive the greatest benefits from member-

ship in the Society, one could not eat meat on Wednesdays, Fridays, or Saturdays, providing one was physically able to withstand the fast. Otherwise, the repetition of a certain number of prayers would compensate for not fasting.

To those who faithfully kept this rule the promise was made that on the first Saturday after one died, Mary would open the gates of Purgatory and take the faithful one to Heaven. How strange the promise seemed! No one could or would say how long a soul must remain in Purgatory, yet a definite promise was given regarding a date of release. But though it seemed to me inconsistent, I used to pray that I would die on a Friday because I didn't relish spending any more time than necessary in the fire.

As a part of the ceremony which made me a member of the Scapular Society, the other candidates and I took a pledge not to take any intoxicating drink before reaching the age of twenty-one. Apparently it was sin up to that age to indulge, but considering some of the things I witnessed, the church did not seem to regard it as such after that age.

In my desire to do all that I could to assuage the hunger within for a closer fellowship with the Lord, I also joined the Sodal-

ity of the Blessed Mother. That meant that I was now a child of Mary! And at fifteen years of age, I joined the National Council of Catholic Women and was appointed Literary Chairman of our group.

Peculiarly enough, at fifteen I was too young to belong to the Youth Council, which had a minimum age limit of sixteen and a half years, but I was privileged to join the women's organization as I showed such an interest in the church.

I always went to my own church on Sundays, but during the week I would go wherever special devotional services were being held. On Monday evenings, I went to a little Italian Church, and that was the beginning of a new life for me.

THE BOOK

One Monday after I had attended for some time, the priest's sermon was on how Joseph was chosen to be the spouse of Mary. I shall never forget that wonderful story or the priest, Father Weaver, who made it live for me. He told it in such an interesting manner that I was eager to hear more. But all too soon he concluded by saying, "That was the way it was recorded in the book of Isaiah, one of the books of the Bible."

To me this was both a dis-

by MRS. C. M. JEREMIAH

"Although I was twenty-two years old and had spent much time in the church, I hadn't heard much of the Bible. . . . I determined to learn more. . . . I decided to use this Book to win to my faith someone who had become very dear to me. . . ."

appointment and a challenge. Although I was twenty-two years old, and had spent much time in the church, I hadn't heard much of the Bible. At school we'd had a book of Bible stories which were especially prepared to acquaint children with some of the Biblical characters, and we had learned the number of books in the Bible, but we had never even learned the names of the books. That was as much as it seemed important for us to know of the Word of God.

After hearing that fascinating sermon based on a story from the Bible, I determined to learn more. If one book could be so interesting, the whole Bible must really be something marvelous! So, prompted by my curiosity, I bought a Bible and began to read. At first, it was all so new and wonderful to me that I failed to grasp the significance of the things I read.

The following year, I decided to use this Book to win to my faith someone who had become very dear to me. We were taught that only a choice few outside the Roman Catholic Church would experience salvation, and I wanted to ensure the salvation of this one who is now my husband.

Carefully I laid my plans and began to gather facts from the Bible to show him his relationship to God and his need of a Saviour and of the Church. But my plans backfired!

As I began to read again, I saw things in a different light. The Word of God and the teachings of the priests differed on many matters. Reading the Bible was like the experience of entering a strange room. At first everything is new and different and one is conscious of the peculiar character of the room as a whole. But after a time, details become apparent and one notices the little things here and there that had been seen before without a separate consciousness of them.

THE DOOR

I read: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . .

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved." (John 10:1, 7-9)

These words of Jesus puzzled me. We were taught that it was the heart of Mary that was so tender and merciful; that God is Just, but Mary is Most Compassionate! We were led to believe that when we die, if God condemns us and denies us entrance to Heaven, Mary will come to a window and let us in. How contrary is that teaching of the Roman Church to what the Word revealed to me!

Again the Bible spoke to my heart as I read: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." (Is. 42:8) Good Roman Catholic that I had always tried to be, it was hard to reconcile the veneration of the images of saints and of Mary with the teaching of the Scripture. It is true that Catholics do pray to God as well as to Mary and the saints, but here was Scripture telling me that God demands an undivided worship. It is true too that while the

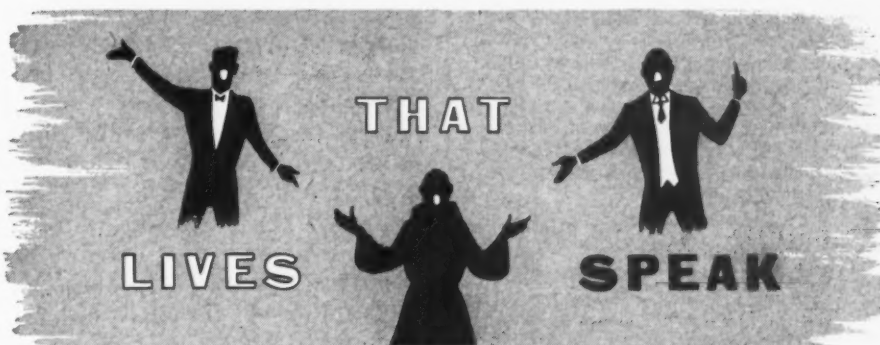
ing and the teaching I was receiving were not pleasing to God. In saying the Rosary, the *Hail Mary* is repeated fifty-three times and the *Our Father* six times. In the light of Matthew 6:7, I felt convicted each time I recited my Rosary: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

Again, the teaching of my church regarding ritualistic fasts and the demands that the clergy remain unmarried contradicted the teaching of Scripture, as in I Tim. 4:1-3, which reads:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

THE PENALTY

The Bible assured me that when God forgives us our sins He remembers them no more: "And their sins and iniquities



teaching is that we should pray *through* Mary and the saints, in practice it amounts to praying *to* them. Thus the Roman Catholic Church condones and encourages a practice which is contrary to the Bible teaching.

"For there is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy 2:5)

Again and again as I read, I learned that the things I was do-

will I remember no more." (Heb. 10:17) They are banished and forgotten of God. Psalm 103: 10-12 says: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

The Roman Catholic teaching

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Arabs and Religious Liberty

The influence of the Syrian Socialist Renaissance Party is credited with responsibility for the exclusion of any reference to a state religion in the provisional constitution of the United Arab Republic. The constitution states that all religions shall be equal before the law. Sixteen per cent of Syria's four million population are Christians.

is that though God forgives, He still demands that the penalty for sin be paid in the burning fires of Purgatory before the sinner may enter Heaven. By repeating certain ejaculations, or indulgenced prayers, one's sentence is reduced according to the specific value of the prayer, such as: "My God and my all," three hundred days; "Sweet Heart of Mary, be my salvation," three hundred days; "Jesus, Mary and Joseph," seven years, and many others.

A person might offer these indulgenced prayers to help the souls of departed loved ones or to accrue merits for his own soul when he reaches the fire. But we were taught that the quickest and surest way of shortening the time spent in Purgatory was to have a mass said for the departed soul. The fees charged, of course, varied according to the type of mass said and whether there was to be organ music and a chanted mass or just a spoken mass. Yet Scripture taught me, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18, 19)

My faith in the teaching of the Roman Church that Peter is the Rock, the foundation on which Christ built the Church, crumbled as I read: "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11) "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10:4) "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20) "And when James, Cephas, and John, who seemed to be pillars, perceived the grace . . ." (Gal. 2:9)

All these and many other portions of Scripture opened my eyes, as I read, to the false teachings and the traditions founded upon man's whims that the Roman Catholic Church represented

as the teachings of God. And with all these evidences before me, I found that it was I who was in error, not my husband-to-be. Rather than convince him that he should join my church to be sure of salvation, I was convinced that I must leave the Roman Church in order to be true to my convictions based on the inspired Word of God that had spoken to my heart.

THE DECISION

Yet the decision was most difficult at first. All my family were in the church. It would cause them grief, and possibly they would disown me. And what would my friends think? But from Matthew 10:37, the words of Jesus spoke again to my heart: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

In the light of these words of Christ, there was no other decision I could make but to leave the Church of Rome.

I had always believed that Jesus was the Christ, but there had never been any assurance that my faith was accepted of Him. But now that I fully and freely accepted Him and the atonement He made for my sins, a great peace and joy flooded my soul.

There was no longer any fear or anxiety that I might not have fully satisfied His requirements. It was with great joy and peace that I realized that He had satisfied the requirements for me!

Jesus said: "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29, 30)

Truly, in making my decision for Christ, I have known the blessings of sweet fellowship with Him that transcends all other relationships, and have experienced "the peace of God, which passeth all understanding." (Phil. 4:7)

No Ex-Catholics in Spain

A number of Protestant attempts made recently in Spain to gain permission for civil marriages where one of the parties is an ex-Catholic have been unsuccessful.

Following the governmental decree in October 1956, such couples have been able to apply for civil marriage. The 1956 decree declared invalid a ministerial decree passed in 1941 which had made the marriages virtually impossible.

A "supplementary note" issued by the registrar's department in April 1957, but not published as an official document by the government, declared that "legal obstacles" prevent the marriages because conversion to Protestantism is not considered sufficient proof of the "non-Catholicism" of people seeking civil marriage.

The ruling of the department means that the issue as a whole has not been settled. Cases must be heard separately and favorable findings referred to the registrar's office for final approval.

A group of Spanish jurists has informally stated its opinion that the new administrative measures nullify the 1956 ministerial decree and are contrary to Spanish law.

Final judgments by local courts towards the end of 1957 have in some cases reversed the earlier opinion of the magistrates in the same courts that the marriage could be contracted.

The Churchman, March 1958

Pagan Rome in 1958

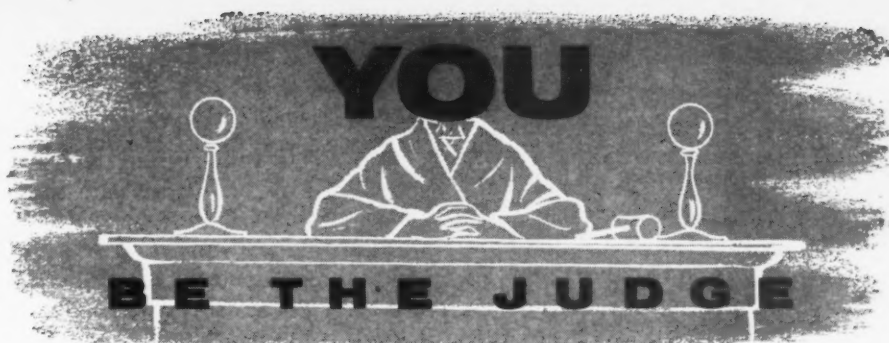
Vatican City, Feb. 18—Pope Pius XII today called on the Lenten preachers of Rome to preserve the city's historically Christian character and thrust back tendencies he said are giving it an "almost pagan" aspect.

As Bishop of Rome, the Pope in his annual Lenten message frequently has complained about the city's moral state. Today's speech, which the pontiff delivered to several hundred preachers in the Vatican's Consistorial Hall, was one of his sternest.

The Italian capital, he declared, "like some other places is sadly noted for religious apathy."

He assailed Rome's slackening morality, the increase in its suicide rate, "wanton deaths and injuries" caused by booming and frequently undisciplined traffic, "frequent instances of yellow journalism," and "so-called scandalous events, given to the public with great boldness."

Associated Press



As the Twig Is Bent

Does a father have a legal right to remove his nineteen-year-old daughter from a Catholic convent against her will?

That question is before Circuit Judge Glen Hieber and he said today he would not be hasty in answering it.

He said he took under advisement the case of Ivan R. Miller, seeking to remove his daughter Alice from St. Mary's Convent at Beaverton [Oregon], because "a good bit of law" was involved.

"We are not dealing with religious concepts here," he said, "only with points of law."

But it was religious views which prompted Mr. Miller, of nearby Milwaukie, to seek a writ of habeas corpus in an effort to get his daughter out of the convent. He testified Tuesday that "brainwashing" was responsible for his daughter's statements that she was happy at the convent and if forced to leave would return later when free to do so.

Mr. Miller was sharply critical of convents and said he and his wife had not reared Alice for a nun's life.

But the Millers gave to Catholic schools the task of educating Alice and her sister Lois, twenty.

Mrs. Miller said she had taken a job to give the girls extra things. The girls were placed in Catholic schools to allow her to do that, she said, adding she agreed with her husband in seeking Alice's removal from the convent where she is a candidate.

Both girls left their parents' home a year ago over the question of re-

ligion, both were baptized in the Catholic faith, and Lois now is a student at Marylhurst College, a Catholic institution.

Mr. Miller said he is a member of no church but regards himself a Protestant.

[Subsequently the judge ruled against the father.]

AP, Feb. 27, 1958

Tell It Not in Gath

Recent discussions on statistics of Catholic Church membership have ignored a large—if not active—segment of those who are indeed part of the Mystical Body of Christ.

This segment includes validly baptized infants born among non-Catholics. It may be shocking to Protestants to learn that we believe their children are—at least for a time—Catholics, but such is the case.

The reason is that a valid Baptism is a valid Baptism, no matter who—Catholic, Protestant, Jew, or even atheist—performs it. And a baptized person is a Catholic until he adheres freely and publicly to heresy.

Baptism introduces supernatural life to the soul; it is the sacrament in which, through the external washing of water, accompanied by the invocation of the Holy Trinity, man is spiritually regenerated and made capable of receiving the other sacraments.

Supernatural life does not come to man except through Christ who has entrusted this power of spiritual regeneration to His Church, which welcomes as its members all baptized persons who do not reject it.

It must be emphasized that many non-Catholics who undergo a "Baptism" ceremony are not baptized at all. Unitarians, for instance, place no sacramental value on their "Baptism," considering it merely a symbolic rite. Many other Protestant sects, especially those with "liberal" views, tend also to degrade the rite, disowning its sacramental character.

The Register, March 16, 1958

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Back Doors

(Continued from page 23)

But here in the United States we ought politically to be particularly alert to the peril of Rome's subtle aims—her determination to become ultimately the dominant religious and political force in the North as well as the South American continent. On November 10, 1889, Archbishop Ireland preached in Baltimore on the text from Ecclesiasticus 4:33, "Even unto death fight for justice and God will overthrow thy enemies for thee." Linking the present with the far-off Crusader days of Pope Urban II, he said, "Our work is to make America Catholic! If we love America, if we love the Church, to mention the work suffices. Our cry shall be, 'God wills it!' and our hearts shall leap with Crusader enthusiasm!"

Archbishop Ireland passed from the scene, but his vision of a Catholic United States lived on. Archbishop Glennon of St. Louis echoed the trumpet call, as did Rev. Daniel C. Cunnion. Speaking in New York City in 1924, Father Cunnion referred to the "great ideal of making America a Catholic country," adding that if this hope were to be realized the church would be indebted particularly to the Knights of Columbus for its unparalleled aid, "and that the Catholic Daughters of America, nearly 200,000 strong, were a latent power and potential asset." He summoned both the Knights and the Daughters to be "missioners and crusaders." This movement within the American Catholic church is at its peak today, hence the importance of recapturing the original Reformation scene of Luther's time.

We must keep before us an historical sense that relives that 31st day of October, 1517, when the brave young Augustinian priest named Brother Martin posted on the doors of the Castle Church in Wittenberg, Germany, his ninety-five theses or arguments against indulgences. Let our children learn that it was this bold, crucial act which focused attention on the corruption of the old Mother Catholic Church and lit the fires of the

great movement known in history as the Reformation.

TODAY'S NEED

One church historian has called this Reformation the third great birth of time, the creation being the first, and Christ's advent the second. Philip Schaff has called the Reformation "the deepest plunge since the days of the Apostle Paul into the meaning of the Gospel." In this sense there is surely need for a new Reformation revival in the church today. For many present-

One Step

The greatest enemies of our American way of life are those who refuse to support a great movement of moral and spiritual idealism which is the only thing that can defeat Communism. The genius of Protestantism is most nearly the genius of this democratic nation.

The genius of Roman Catholicism suggests totalitarianism and a government of absolute control and that of the Orthodox Church, a kind of spiritual supremacy over national churches.

Protestants fear that any support of church education from the public treasury is a step toward the control of the State by the church.

— *Methodist Bishop Ivan Lee Holt*

day Protestants no longer know the meaning of the Reformation or are aware of the sacrifices of their martyred forefathers.

A new generation of sons and daughters is rising among us that has no clear idea of what Protestantism really stands for and should stand for in this secularistic, modernistic age and totalitarian world. Well may we hold before this present Protestant generation the principal emphases at the heart of the Reformation, emphases which we need for a twentieth century revival of Reformation ideals and principles.

The masses of America need again to be introduced to, and our Protestant sons and daughters need to be trained in, the doctrine of justification by faith

and faith alone. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1)

Salvation is only and purely the gift of God's grace. It is not initiated by man, nor earned by his endeavors, nor acquired by his merit, but is possible through Christ's redemption alone. The standing ground of our salvation before God is the righteousness of Christ obtained through faith. This faith is pure, simple faith on the part of the believer, without any supplement of works.

Further, we must reiterate to our generation that this salvation is guaranteed by the promise of the infallible Word of God, not the church. It is righteousness in which we are freely justified, *i.e.*, there is more than enough righteousness to justify every believer and to keep him justified before God. This means that His righteousness exceeds that of Adam and even that of the angels. It is more than equal to all of our sins, ample to cover the transgressions of the most hardened, the vilest, the blackest reprobate, but also of the so-called respectable sinner. Strangely, this principle of pure divine grace in salvation has through the centuries been the most difficult for the Christian Church to hold to and maintain.

TRUE CHRISTIANITY

The second great emphasis which needs to be re-affirmed and revived today is that of the inwardness and directness of man's true spirituality before God. The reality and genuineness of man's religious standing and condition is not grounded in nor guaranteed by a church or a priesthood, that is, by an institutionalized religion. Rather, it is the individual soul that is justified. In the last analysis, no matter who may be assistant or

attendant at the last sick-bed, every man actually dies alone. Not the eucharistic mass, nor the last rites administered by a priest, nor any kind of man-given absolution can justify the soul nor prepare it for heaven. Neither can the mediation or prayers of any earthly priest help the soul to reach its God.

For basically in spiritual things every man is his own priest in Christ and has direct access to the Father through His Son, man's one Saviour alone, who is now at His right hand making intercession for His peo-

ple. Man's piety is what he is and has in his own heart and not the holy church making a holy man by sacraments, penances, the confessional, or outlays and prescriptions of good works. Justification by faith alone makes a free man in Christ, grounding his hope entirely upon the merit of Christ and His finished work and atonement of Calvary.

Therefore, no one can be half Protestant and half Catholic. There is no possibility of any one having one foot in the Protestant church and one in the Catholic, for they are founded on princi-

ples that are directly opposed to each other. It is because so many present-day Protestants do not realize and understand these differences that the Roman Catholic Church here in free Protestant America is able to grow and prosper by encroachment, even to the extent of taking into her ranks many borderline Protestants every year. Her ceaseless, quiet penetration should be a matter of deep concern on the part of every true Protestant today. The time has come for a New Evangelical Reformation!

Political Dishonesty

by HENRY WARD BEECHER

POLITICAL DISHONESTY breeds dishonesty of every kind. It is possible for good men to permit single sins to co-exist with general integrity, where the evil is indulged through ignorance. Once, undoubted Christians were slave-traders. They might be, while unenlightened; but not in our times. A state of mind which will intend one fraud, will, upon occasions, intend a thousand. He that upon one emergency will lie, will be supplied with emergencies. He that will perjure himself to save a friend, will do it in a desperate juncture, to save himself. The highest Wisdom has informed us that "... he that is unjust in the least, is unjust also in much." (Luke 16:10)

Circumstances may withdraw a politician from temptation to any but political dishonesty; but under temptation, a dishonest politician would be a dishonest cashier,—would be dishonest anywhere, in anything. The fury which destroys an opponent's character, would stop at nothing, if barriers were thrown down. That which is true of the leaders in politics is true of subordinates.

Political dishonesty in voters runs into general dishonesty, as the rotten speck taints the whole apple. A community whose politics are conducted by a perpetu-

al breach of honesty on both sides will be tainted by immorality throughout. Men will play the same game in their private affairs which they have learned to play in public matters. The guile, the crafty vigilance, the dishonest advantage, the cunning sharpness; the tricks and traps and sly evasions; the equivocal promises, and unequivocal neglect of them, which characterize political action, will equally characterize private action. The mind has no kitchen to do its dirty work in, while the parlor remains clean. Dishonesty is an atmosphere; if it comes into one apartment, it penetrates into every one.

Whoever will lie in politics will lie in traffic. Whoever will slander in politics will slander in personal squabbles. A professor of religion who is a dishonest politician is a dishonest Christian. His creed is a perpetual index of his hypocrisy.

The genius of our government directs the attention of every citizen to politics. Its spirit reaches the uttermost bound of society and pervades the whole mass. If its channels are slimy with corruption, what limit can be set to its malign influence?

The turbulence of elections, the virulence of the press, the desperation of bad men, the hope-

lessness of efforts which are not cunning, but only honest, have driven many conscientious men from any concern with politics. This is suicidal. Thus the tempest will grow blacker and fiercer. Our youth will be caught up in its whirling bosom and dashed to pieces, and its hail will break down every green thing.

At God's house the cure should begin. Let the hand of discipline smite the leprous lips which shall utter the profane heresy: *All is fair in politics*. If any hoary professor, drunk with the mingled wine of excitement, shall tell our youth that a Christian man may act in politics by any other rule of morality than that of the Bible; and that wickedness performed for a party is not as abominable as if done for a man; or that any necessity justifies or palliates dishonesty in word or deed,—let such a one go out of the camp, and his pestilent breath no longer spread contagion among our youth. No man who loves his country should shrink from her side when she groans with raging distempers. Let every Christian man stand in his place; rebuke every dishonest practice; scorn a political as well as a personal lie; and refuse with indignation to be insulted by the solicitation of an immoral man.

Let good men of all parties require honesty, integrity, veracity, and morality in politics, and there, as powerfully as anywhere else, the requisitions of public sentiment will ultimately be felt. From *Beecher's Addresses* ■

OPEN FORUM

* Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

"Narrow" Fight?

Dear Sir: I recently subscribed to your publication because I thought it would have something constructive to offer. I still feel that it does. The Catholic "menace" is becoming more and more outspoken, and free America must be aware of this.

I would take it that the purpose of your publication is to awaken America and more especially Protestant America to this threat to our freedom. It is not your cause that I argue with here, but the site where you choose to do battle.

Of course this is still a free land, and you are free to hold and to cast off opinions as you see fit. Nevertheless, I feel it to be my duty to speak my convictions about the "narrowness" of your fight.

Your forces all seem to be in the so-called "conservative" Protestant ranks, or the (also so-called) "fundamentalists" camp. As I said, you can pick any site you wish for battle, but you can not force the enemy to meet you on your own grounds. I consider this to be the most important point in my letter to you.

The Roman Catholic threat to our democratic way of life will not be effectively checked by the onslaught of one small segment of Protestantism . . .

If the voice of the National Association of Evangelicals and the voices of men of "fundamentalist" persuasion were yoked with the voices of the National Council of Churches and men of the so-called "liberal" point of view . . . there would be a voice that would really be heard.

You may choose to stay in the "fundamentalist" camp, but you can not make the Catholic Church fight you there. You then will be caught in the ridiculous [posi-

tion] of fighting your battle on one ground while your enemy is far afield, drinking tea with neutral "nations" and laughing together with them over the curious spectacle you make. You will be running aimlessly, and boxing as one beating the air. (I Cor. 9:26)

The National Council represents forty million Christians. Their force needs to be felt in your publication. To retort that the supporters of the Council and the supporters of the N.A.E. are not together even enough to act unitedly on this issue is only begging the point. You can still get the "liberal" point of view . . .

Your publication stands in an excellent position. All Protestants are interested in the Catholic "menace," or should be. Here is one battle that must unite us all. "Liberal" Protestants can be made aware of this Roman threat. They will be sympathetic to a documented battle.

As I say, you may fight within narrow ranks if you wish, but do not be surprised if your enemy begins to strike up more and more acquaintanceships with other Protestants. The purpose of your publication should be that of exposing Rome, not segregating yourself from forty million potential allies . . .

EUGENE V. SMITH, *Pastor*

Echo Lake E.U.B. Church
Seattle, Washington

• *Neither CHRISTIAN HERITAGE nor Christ's Mission has any official connection with either of the groups mentioned, or with any denominational or interdenominational organization, for that matter. We have no brief for, nor quarrel with, individual groups. Rather, we are committed to the task of uniting Protestantism at large in a common front against the totalitarian and undemocratic*

system of the Roman hierarchy. Our program transcends denominational lines.

As for our Christian "conservatism," it arises from the imperative of standing for truth while standing against error. We have a message for those in darkness—and, in the words of Paul, woe unto us, if we preach not the gospel! (I Cor. 9:16)

We disagree with Mr. Smith that we are fighting within narrow ranks and that we must sacrifice "forty million potential allies" because we preach the message of salvation.

Broken Pledge

Dear Sir: . . . We have just had an example of Romanist duplicity in Washington, D.C., where the United Givers Fund promised last year to include the Planned Parenthood Association, which has rendered such excellent approved medical service to the people in D.C. Because of Romanist activity this pledge was broken . . .

(Mrs.) RUTH L. WHITEHEAD
Washington, D.C.

Protestant Aid

Dear Sir: Enclosed find a clipping from the *Register* (April 4, 1958) which declares that the municipal council of the predominantly Catholic town of Schwyz, Switzerland, appropriated \$6,750 to help a small Protestant community meet its church maintenance expenses. "We hope," it is reported the council said, "that our Protestant fellow citizens will promote the same spirit, namely in the Canton of Zurich, where Catholics have not yet been granted legal status."

This article is entitled, "Small Swiss Sect Gets Catholic Aid."

Does it not strike you as strange that just because the Schwyz community is predominantly Catholic, aid is labeled as "Catholic aid"? In that case, in predominantly Protestant America it seems Catholics are away out of step to declare that bus subsidization, tax-free Catholic enterprises, etc., are rightfully theirs.

G. J. SIMMONS

Ottumwa, Iowa

"Catholic" Romans?

Dear Sir: It is good to note that you are changing the name of your excellent magazine to CHRISTIAN HERITAGE . . .

It is quite obvious that all Christendom is thwarting its own purpose by calling these "Romanists" by the name we very casually use [i.e., Catholics], because they blandly accept it as a concession on our part that they have a right to it. . . . A writer . . . made the statement years ago that the only appropriate part of the very pretentious official title of this very self-important group was "Roman," as they were by no means Holy, Apostolic, or Universal . . .

I have no hatred in my heart for these misguided "Romanists." Some of my choicest friends are among them, including priests. It is my honest belief that if you go a step further in your changes you will at least consider making it a policy of referring to these deluded folk solely as "Romanists" . . .

Action of this sort will react upon the pride and pretensions of these good folk and possibly do something for those of other persuasions who so unthinkingly go on calling Romanists by the very name they most rigidly insist upon appropriating to themselves alone. They seem to interpret their Latin motto quite like Irving Cobb once did, in another connection: Semper "Edam"—always the whole cheese!

REV. A. A. LUTHER

East Aurora, N. Y.

Fifth Column in the Public Schools

Dear Sir: There is a priest named Father Conroy who writes for *Our Sunday Visitor*, a Roman Catholic weekly; he also writes articles for other Catholic publications. The following is an excerpt from the Treasure Chest of *Fun and Fact* (comic) magazine (March 13, 1958; page 28):

"I have talked with experts in the field of education and they tell me that there is an urgent need for Catholic teachers even outside the Catholic school system. These same men tell me that Catholic

teachers can do an immeasurable amount of good serving on the teaching staffs of *public schools*, state colleges and universities. Here the Catholic teacher can influence other teachers for good. He sees that God's laws are not completely overlooked or forgotten. He can bring about great respect for the Church and its teachings."

I wish you would bring out this view to monopolize education by infiltrating our public schools with Catholic teachers educated completely in Catholic dogma—not so much to teach the children but to carry Catholic influence throughout the public school system and to demoralize and discredit public school systems whenever an opportunity affords this influence on both child and teacher.

In my neighborhood there is a Catholic teacher working in the public school system who sends his children to Roman Catholic parochial school . . . and whose wife gives out Catholic literature to undermine the public school system. If he worked for private enterprise he could be put in jail for breach of confidence. Every Catholic teacher should be compelled to take an oath of allegiance, just like the Communists.

T. ZELLER

Five-Minute Opinion

Gentlemen: I am sending your magazine back to you. I did not subscribe to this magazine and I am very emphatically demanding that the subscription be cancelled if someone has sent in money in my name. There must be legal means available by which a private citizen can prevent unscrupulous companies from sending undesirable material to his home. If I receive one more issue of the CONVERTED CATHOLIC I shall seek out these means and use them against you.

I did not read your magazine. It is not worth reading. I merely spent five minutes glancing through it. That was enough to convince me that it is the most flagrant example of bigoted material which I have seen in many a moon. It is so obviously bigoted as to insult the intelli-

gence of any thinking Protestant, Jew, Agnostic, or Catholic.

There is one consolation. It cannot possibly appeal to anyone except that most miserable of all souls, the apostate Catholic. It is nothing but an unveiled attempt to assuage the tortured consciences of this pitiful group of outcasts who have rejected God's graces. If your magazine can make life any more bearable for them it perhaps serves a worthwhile purpose. However, words fail me when I try to measure in my mind the horrible effect that your half-truths and prejudiced views can have on dull, uninformed minds. I can only repeat, in your behalf, the prayer which Jesus uttered on the cross: "Father, forgive them, for they know not what they do!"

WILLARD HAHNENBERG

Paw Paw Public Schools

Paw Paw, Michigan

Home of the Knave

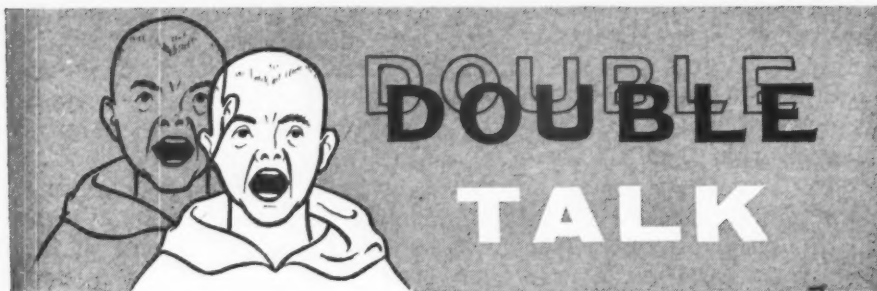
Dear Sir: I was especially appreciative of your article "The Purple and Scarlet Woman" in your March issue, which quotes a Miss Elder, niece of Archbishop Elder of Cincinnati, in 1893, in a paper in which she commented on the preponderance of Catholics involved in crime, engaged in the liquor business, inmates in prisons, etc., since she herself was a Catholic.

It reminded me of the fact that month after month, as we read the papers and learn of the increasing violence in our large cities, and especially the troubles in the schools in New York City, practically all of the names involved are those readily identified with nationalities predominantly Catholic.

When we read of a Mickey Cohen (Italian, and not Jewish) and a Johnny Stompanato, *et al.*, we must recognize that the Catholics are rapidly making America "The Land of the Spree and the Home of the Knave." This may even be a part of a long-range plan of the Church of Rome to discredit our democratic form of government which she hates so much.

RICHARD R. MILLER

Durham, N. C.



When Black Is White

Speaking on the subject of religious liberty, Cardinal Ottaviani, Secretary of the Supreme Congregation of the Holy Office, made the following remark:

"It is true that we must use two weights and two measures: one for the truth, the other for error."

What Is Truth?

"Freedom of thought means only one thing—liberty to think the truth. Man's rational nature demands that he think only the truth. . . . Freedom of thought, therefore, does not mean the liberty to think as one pleases, right or wrong. Such a definition contradicts the very nature of rationality. Freedom of thought means the liberty to think the truth." (*The Tablet*, Feb. 22, 1958)

Divine Right to Rule

Bill Kilkenny, writing for *The Register* (Feb. 23, 1958), states that a bishop of the Roman hierarchy "is also a ruler in a real sense. A Bishop has the God-given power to govern his people in whatever matters pertain to their eternal destiny."

Since matters pertaining "to their eternal destiny" cover a wide range of subjects including matters of social, economic and political significance, according to the Apostolic Delegate to Australia (*The Catholic Mind*, November 1956), the archbishop of the diocese of Washington, D.C., would occupy the peculiar position of being able to rule his subject, the President of the United States, were he to be a Roman Catholic.

Mr. Kilkenny continues: "This authority—as a leader in the threefold role of the church, to sanctify, to teach, and to rule—stems from Christ's own words . . . 'All power is given to Me in heaven and upon earth.'" (Matt. 28:18)

As if to clinch the matter, the writer takes the following text out of context and adds it to the one just quoted: ". . . as the Father hath sent me, so I send you." (John 20:21)

The Cat's Paws

"Catholic Action is the official lay apostolate. It acts under the immediate authority and direction of the Bishop. . . .

"Organizations of Catholics, acting under apostolic motivation for temporal objectives, come under the moral and doctrinal control of the hierarchy, but not under their positive direction. . . .

"It may be well to mention the nature of the role of the chaplain in these organizations of Catholics geared to temporal objectives. The chaplain is the nominee or delegate of the bishop in the sphere of the spiritual formation of the members of the organizations. It is wrong to look upon him as the head or director of activities ordered to temporal objectives. It is obvious that the quality of the decisions made by the laymen will be determined by the degree of spiritual development which they have reached, by the degree to which they have been led to 'think with the Church' in their approach to all of the problems of the modern world."

The Catholic Mind,
November 1956

The Old Order Changeth

"The Roman Catholic Church took another step today in its effort to adapt its religious orders to modern conditions. Pope Pius XII authorized the use of certain apparent luxuries, but forbade laxity in other matters, including the traditional severe rules of obedience.

"The Pope addressed leaders of religious orders of the United States and twenty-four other countries who have assembled here (in Rome) for their second post-World War II convention on common modernization problems.

"The meeting reflects the church's anxiety to adapt its centuries-old orders to a swiftly changing world, both to make them more effective and also to correct customs now archaic but still rigidly imbedded in unchanged order rules. In earlier post-war changes some adaptation of the

medieval costumes of various orders was permitted. . . .

"On luxuries, the Pope told the orders that the custom of 'imitating the poor and humble Christ' must still continue, but that this need not necessarily conflict with the use of 'costly means of transport,' evidently meaning air travel, and the employment of 'certain comforts' required in official contacts. The rigid letter of the rule of poverty, he made clear, need not always be followed, especially where it made effective work in a modern community impossible.

"On the other hand, the Pope said, the stern old rules of obedience inside the religious orders must still be followed, even though, he observed, some criticism had reached him to the effect that order members seemed to be reduced almost to an 'infantile' level when ancient rules detailed supervision are still applied. In many orders, even trips around town require special permission from the superior.

"One criticism which is being made, the Pope said, is that the Vatican is attempting to over-centralize. Some members of religious orders, the pontiff added, even have attempted to 'keep at a distance' the Holy See. He said that the Vatican has no intention of 'over-centralizing' in the sense of 'deciding everything, directing all and reducing others to the role of simple instruments,' but that it could not, on the other hand, 'renounce its role of central director of the church.'"

N. Y. *Herald-Tribune*
Dec. 12, 1957

Pity the Poor Priests

"Objections by nieces and nephews to the will of a Roman Catholic priest who left more than one million dollars to his housekeeper have been withdrawn.

"The estate of the Rev. Michael J. Kenely was turned over yesterday by Judge David K. Marshall to the co-executors, Miss Marian E. Casey, principal beneficiary, and the First Portland National Bank. The estate totaled \$1,175,411.

"Miss Casey, a retired teacher, will receive all except ten thousand dollars, divided equally between St. Charles college in Catonsville, Md., and Weston college in Weston, Mass., and one thousand dollars for memorial masses." (AP, July 12, 1957)

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Dr. Walter M. Montaña

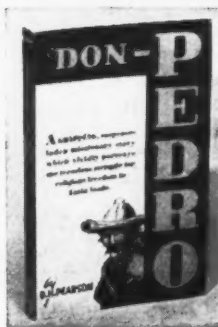
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